

A DESCRIPTIVE GRAMMAR OF THE KHATRI DIALECT

by

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- L. G. Joshi.

I

INTRODUCTION

## I. INTRODUCTION

### 1.1. General :

One of the many pressing problems of Indian Linguistics to-day is to try to save the fast vanishing rich traits and peculiarities of the innumerable speech habits present over India's vast regions.

As it is rightly pointed out in one of the resolutions passed by the Conference of Linguists held in Poona in 1958, "Dialect studies and dialect geography should be given top priority, since the material forming basis of these studies is fast vanishing".

### 1.2. The basis of study :

The present study is based on the speech of the 'Khatris' (or 'Kshatriyas') of Hubli in Dharwar District (Mysore State).

The speech is called khatri, phonemically / khatri / after the name of the people who speak it. It is also called 'Pattegari' / patṭegari / or 'Patwegari' / patwegari /, as the people are also called 'Pattegars' or 'Patwegars' in Karnatak.

1.3. The people and the place :

Khatris, also known as 'Pattegars' or 'Patwegars' belong to the 'Somavansa Sahasrarjun Kshatriya' community.

"They numbered (in 1901) about 6,164 including 2,990 males and 3,174 females. They are said to have originally come from North Gujrath about two hundred years ago in search of work. These people are now found in West Khandesh, Nasik, Poona and North Karnatak. But they chiefly reside in the Dharwar District (Mysore State). Once in every four or five years a 'Bhat' or a geneologist from 'Mandavagad' visits this area to record the births and deaths which have taken place in each family since his last visit".<sup>1</sup>

The Khatris have peculiarity in their proper names and surnames.

The names in ordinary use among men are 'Narsinga, Krishnasa, Ramakrishnasa, Tuljasa, Laxmansa, Ramasa, Devendrasa' etc. and among women 'Ambabai, Nagubai, Tuljabai, Renukabai' etc. To every proper name of men they add 'sa' corresponding to the Marathi 'Pant' or 'Raw' and 'Ray' or 'Raw' in Kannada.

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1. "The tribes and castes of Bombay" - Vol. III  
By R. E. Entho Ven.

The surnames are generally based on their places and ancestors. The following surnames are peculiar, 'Kabadi, Pujari, Ladwa, Merwade,' etc.

Like Brahmins they have different clans (गोत्र) and 'sakhas'.

The Kshatriya or Pattegari community is a backward community though some are now well placed. Educationally also most of the people are backward. Only few are well educated.

#### 1.4. Occupation :

Originally the main occupation of these Kshatriyas might have been warfare. But after they migrated from North Gujraht and settled in different parts of India, their occupation also changed. They might have started doing other work. "The Pattegars make silk threads for necklaces and other head, hand and waist ornaments. They prepare different ornaments by stringing and fixing gems or beads on silk threads. They also make silk waist cords called 'uḍadara' (in Kannada) or 'Kaṭḍoras' (in Marathi) by which some boys of high caste fasten their loin cloth".<sup>1</sup> Because of

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1. "The tribes and castes of Bombay" - Vol. III  
by R. E. Entho Ven.

their profession viz. dealing in silk, they might have got the name 'Patwekari's' (Sk. Patta-karah) and Patwegars or Pattegars.

However, as the wearing of these silk ornaments has become out of date, with the advent of new fashions and as there is no demand for the silk ornaments, many of them have now taken to weaving, e.g., <sup>at</sup> Ilkal, Bagalkot and Guledgad of Bijapur district and at Hubli, Gadag and Gajendragad of Dharwar District we find many weavers of this community. Some of these Kshatriyas are musicians also e.g. Shri. Arjuna Nakod of Hubli is one of the famous musicians.

#### 1.5. Social and Religious customs :

The khatriyas follow all most all the religious and social customs of the Brahmins.

The marriage and other social customs also closely resemble those of the Brahmins. They have all the purificatory rites. (संस्कार)

They celebrate the thread ceremony of their boys before they are ten years old. Usually a Brahmin priest is invited to perform these rites.

After the important social and religious

ceremonies in a family all the family members visit the shrine of Ambabai at Tuljapur in Sholapur District or Renuka at the Yellamma Hill near Saundatti in Be. gaum district. Some people perform the marriage ceremony at Tuljapur only. During the important social and religious functions they arrange <sup>grand</sup> a feast to the members of their community. At Hubli, very recently, they have formed a society of their own and help poor students by giving scholarships and books and slates. They have their own bank also at Hubli. They arrange the mass marriage ceremony at the Tulja Bhavani temple, Dajiban Pet, Hubli. Many of the poor people take the benefit of this arrangement. I had the pleasure of seeing one of such marriage ceremonies on a mass scale. It is a good sign of social reform.

Religion : These Kshatriyas are by nature very religious. They worship all the usual local gods and goddesses. However, their chief family diety is the Jagadamba of Tuljapur. "They believe her to be an incarnation of their patroness, the goddess Ingalaaj, who is said to have saved them from the destructive axe of the Kshatriya - slaying god Parashurama"<sup>1</sup>. They keep the image of Ambabai at home and worship it daily. They often keep the image of 'Yellamma' also in their houses. They visit the shrine of Ambabai at Tuljapur almost every

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1. "The tribes and castes of Bombay" - Vol. III



year. (Refer to Text No. 21 'Sholapurne Prewas'). Some of them are also the staunch devotees of the Vithoba of Pandharpur (in the Maharashtra State) and visit the shrine of Vithoba every year on the Ashadhi or Kartiki Ekadashi.

These Kahatriyas observe all most all Hindu vows, fasts and feasts. They observe fast on the Ekadashi (11th day) day in the bright half of the months of Ashadha and Kartika. They also observe fast on the Mahashivaratri day.

Being a martial race these people are the worshippers or devotees of 'Shakti'. They are by nature religious minded people. They perform the puja everyday. They celebrate almost all the festivals that the Brahmins celebrate. However, the 'Dasara' is the most important festival to these people. They celebrate the whole Navaratra festival with great enthusiasm. The details are given in Text No. 19 'Dasranu Senn').

#### 1.6 Food :

They are non-vegetarians. "They eat flesh fish and drink liquor". In fact they cut the ram (bakro) on the Durgastami day (8th day) in Navaratra and offer the flesh and liquor to the goddess Jagadamba. Naturally

afterwards they partake the same as 'prasada'.

Though non-vegetarians, they are puritanic to some extent. For, I am told, they eat the flesh of either sheep or ram only. They never eat the flesh of any other animal.

In recent days, some of them have become almost vegetarians. They take flesh and liquor only in Navaratri or whenever it is offered to their family deity.

Conclusion : "Patwegars are a caste of silk weavers, who speak a mixture of Mahratti (Marathi), Gujarati and Hindi. They worship all Hindu deities, especially energy under the name of 'chakti' to which a goat is sacrificed during the Dasara festival. After the sacrifice the family of Patwegars partake of the flesh. Their women are generally handsome but lose their beauty from early marriage and precocity".<sup>1</sup>

#### 1.7. Language :

Khatri or Pattegari is purely a spoken language. It is a dialect of Gujarati as it has some similarity in the phonological and morphological features with the

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1. "The Mysore Tribes and Castes" Vol. IV.  
By H. V. Nanjundayya and L. K. Anant-krishnan Iyer.

standard Gujarati. However, many Marathi, Hindi and Kannada words have crept in. The following remark of Mr. A. E. Entho Ven is very interesting. He says, "Their home tongue is currept Gujarati. Several Marathi and Hindustani words have crept in. In Bijapur they speak a mixture of Gujrati, Marathi and Hindustani. Thus 'tell me what is the matter' would be 'majkur kay che te bolo'. The first two words are Marathi, the second two Gujrati and the fifth Hindustani. Some of their phrases such as 'I will come', 'avach saoni' can hardly be traced to any of these three languages".<sup>1</sup>

The dialect as it is spoken to-day in Dharwar district is a mixture of Gujrati, Marathi,xx Hindi and Kannada. This dialect is on the verge of extinction as most of the native speakers are now-a-days speaking the respective regional language.

According to Dr. Grierson 'Khatrī' or 'Patwegari' is the same as 'Pat-nulī', a dialect of Gujrati, spoken by the silk weavers in the Deccan. But I have not heard the name 'Pat-nulī' being used by the silk weavers in Hubli and Dharwar".<sup>2</sup>

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1. "The Tribes and Castes of Bombay" Vol.III (Page 224)
  2. (a) "--- In the Deccan the dialect of the silk weavers is called 'Pat-nulī' or 'Patwegari' and is a form of Gujrati" (Page 294.
  - (b) "Pat-nulī' also called 'Saurastri' and 'Khatrī' is the language of the silk-weavers of the Deccan and Madras".  
 -- From "Linguistic Survey of India" Vol.IX  
 Pt. II - by Dr. Grierson.

### 1.8. The nature of the study :

The present study is the analysis of the speech as recorded with the help of an informant. It is restricted to the description of the phonology and the morphology of the speech as recorded with the help of an informant and checked with the material recorded on the tape. Intonation is left out of this study.

The whole study is divided into three chapters and two appendixes.

Chapter I : Introduction

Chapter II : Phonology. This deals with the phonemes, their description and distribution and such other matters.

Chapter III : Morphology.

This consists of discussion on the grammatical system of the speech. Description of the derived and inflexional forms is given with the necessary examples.

The last two appendixes form the illustrative material.

Appendix I : Texts.

Some texts ~~for~~ from the data are given in the phonemic script. The texts are selected in such a way as to give a good representation of the structure of the speech. The translation is given after every text.

## Appendix II : Khatri-English Vocabulary.

About 2000 Khatri words are given with their meaning and grammatical status. The words are arranged in an alphabetical order.

### 1.9. The Informant :

As very few people speak only this dialect at home, it was really very difficult for me to find a suitable informant required for the present study.

Before getting the present informant, Shri. Pujari, I had two more informants - one from Gadag (now settled at Dharwar) and the other from Gadag (but now settled in Poona). But in a short time I observed that their speech has been very much influenced by Kannada and Marathi languages respectively, as they speak those languages also at home.

When I was in search of a suitable informant, who speak only this dialect at home, luckily I met Shri. K. A. Pujari at Poona. Shri. Pujari is a native of Hubli, but now he stays in Charpuri near Poona. He speaks only this dialect at home. Hence his speech is not influenced by Kannada or Marathi. Shri. Pujari knows besides his mother tongue, Kannada, Marathi and Hindi. More information about his family, education etc. can be obtained from

text - No.1. 'Maru kani'

### 1.10. Materials:

The present work is based on the data collected in about five to six months work with the informant.

The data consists of about 2000 words, 300 single sentences, several paragraphs and about 25 texts and a number of proverbs.

This thesis presents all the details about the phonology and morphology of the speech.

As the Antri dialect is purely a spoken language, the scientific recording and analysis of the same, will throw a useful light on the structure of one of the dialects of Hindi. It represents a new contribution to the linguistic research.

The material in the vocabulary will be useful for comparative studies with other dialects. The morphological analysis will be helpful for comparative studies in the field of historical linguistics.

The collection of the material is well as it's descriptive analysis is done, as far as I am aware, for the first time.

II

PHONOLOGY



## II PHONOLOGY

2.1 There are in all fortythree phonemes in this dialect. They consist of eight vowels, thirtythree consonants, nasalization and word-juncture.

### 2.1.1 Vowels :

The vowel system of this dialect has two sub-systems as shown below :-

#### Inventory of Vowel Phonemes.

<u>Sub-system I</u>			<u>Sub-system II</u>	
i	ə	u	i:	u:
e	a	o		

The reason for setting up the two sub-systems will be given in section 2.2.2.

### 2.1.2 Consonants :

The following is the inventory of consonant phonemes.

p	t	ṭ	c	k
ph	th	tḥ	ch	kh
b	d	ḍ	j	g
bh	dh	dḥ	jh	gh
	s	ṣ	ś	h
m	n	ṇ		ɲ
	l	ḷ		
	r			

Nasalization : / ~ /

Word-juncture : / # / (indicated by space)

2.1.3. Minimal pairs for illustration :

These phonemes are set up on the basis of the distinctive contrast found in various utterances of this dialect. A few items showing minimal contrast are given for illustration :

Vowels :

/ i e u o /	
/ ik /	'to sell'
/ ek /	'one'
/ piṭ /	'four'
/ peṭ /	'belly'
/ puṭ /	'back'
/ khali /	'empty'
/ khale /	'down'
/ beṭi /	'daughter'
/ beṭe /	'daughters'
/ beṭo /	'son'
/ miṭtu /	'sweet'
/ moṭtu /	'big'
/ saḷi /	'sister-in-law'
/ saḷo /	'brother-in-law'

## / i a /

/ bhit /	'wall'
/ bhit /	'boiled rice'
/ beṭi /	'daughter'
/ beṭa /	'sons'
/ kil /	'joints'
/ kaḷ /	'yesterday'
/ ciknu /	'fat'
/ caknu /	'vegetable'

## / ə a /

/ dəḷ /	'to grind'
/ daḷ /	'cereal'
/ kaḍi /	'butter-milk preparation'
/ kaḍi /	'stick'

## / a u /

/ aṭ /	'eight'
/ uṭ /	'to stand up'
/ sat /	'seven'
/ sat /	'yarn'
/ kutru /	'dog'
/ kutra /	'dogs'

## / a o /

/ paɕ /	'five'
/ poɕ /	'to reach'
/ ghodə /	'a horse'
/ ghodə /	'horses'
/ kən /	'ear'
/ kən /	'who'
/ chokro /	'boy'
/ chokra /	'boys'

## / u c /

/ bhuk /	'hunger'
/ bhok /	'to stab'

Consonants :

## / p ph /

/ pɪ /	'to drink'
/ phɪ /	'aunt'
/ pul /	'bridge'
/ phul /	'flower'

## / p b /

/ pap /

'sin'

/ bap /

'father'

/ paṭli /

'small wooden seat'

/ baṭli /

'bottle'

## / ph bh /

/ phuk /

'to blow' (air)

/ bhuk /

'hunger'

## / p bh /

/ pat /

'leaf'

/ bhat /

'boiled rice'

/ paṭ /

'belly'

/ bhaṭ /

'to meet'

## / t d /

/ taḷ /

'to fry'

/ daḷ /

'to grind'

/ tis /

'thirty'

/ dis /

'day'

/ paṭli /

'a delicate lady'

/ baḍli /

'change'

/ wat / 'speech'

/ wad / 'togrow'

/ t t /

/ t k / 'butter milk'

/ t k / 'to throw'

/ wut / 'speech'

/ wut / 'way'

/ kut / 'cutechu'

/ kut / 'to cut'.

/ t d /

/ kut / 'to cut'

/ kad / 'to take out'

/ d dh /

/ dad / 'jaw'

/ dhad / 'to send'

/ d d /

/ pad / 'fart'

/ pad / 'to fell'

## / c ch /

/ cal /	'conduct'
/ chal /	'bark of a tree'

## / c j /

/ ca /	'tea'
/ ja /	'to go'
/ ac /	'flame', 'heat'
/ ej /	'to-day'

## / k kh /

/ kando /	'onion'
/ kharao /	'shoulder'
/ ka /	'what'
/ kha /	'to eat'

## / k g /

/ kay /	'what'
/ gay /	'cow'
/ kopp /	'cup'
/ gapp /	'quietly'
/ kel /	'yesterday'
/ gal - /	'cheek'



## / s gh /

/ gal /	'cheek'
/ ghal /	'to pour'

## / k gh /

/ kam /	'work'
/ gham /	'sweating'

## / s ś h /

/ sat /	'seven'
/ śat /	'honey'
/ hat /	'hand'
/ saw /	'hundred'
/ haw /	'I'

## / m n /

/ kam /	'work'
/ kan /	'ear'

## / n ṇ /

/ mon /	'mind'
/ maṇ /	'mound'

## / l ḷ /

/ mulo /	'corner'
/ muḷo /	'raddish'

/ saɪ /	'row'
/ sɛɪ /	'school'
/ gɛɪ /	'cheek'
/ gɛɪ /	'to sieve'

## 2.2. Description of Phonemes :

### 2.2.1. Vowels : Sub-system I :

/ i / has four allophones all of which are high front unrounded. It is long in final syllables and monosyllables ending in single consonants and has audible y - glide initially. Elsewhere it is short.

/ i / : / yɪ, yɪ:, i:, i /

#### Examples :

/ ik /	( yɪ:k )	'to sell'
/ iɛr /	( yɪɛ:r )	'to ask'
/ ɪbbɛnnɪ /	( yɪbbɛnnɪ )	'dew'
/ lɪk /	( lɪ:k )	'to get'
/ bari:k /	( bari:k )	'small'
/ miɫaw /	( miɫa:w )	'to get'
/ ghi /	( ghi: )	'ghee'
/ maki /	( maki: )	'fly'
/ cikki /	( cikki: )	'star'

/ e / has three allophones all of which are mid front unrounded. Before a consonant cluster it is short and has an audible y - glide initially. Elsewhere

it is long.

/ e / : / <sup>y</sup>e, e, e: /

Examples :

/ el /	( <sup>y</sup> e:l )	'time'
/ ek /	( <sup>y</sup> e:k )	'one'
/ ekto /	( <sup>y</sup> ekto: )	'alone'
/ kes /	( ke:s )	'hair'
/ beṭo /	( be:to: )	'son'
/ dek /	( de:k )	'to see'
/ beṭe /	( be:ṭe: )	'daughters'
/ te /	( te: )	'they'
/ de /	( de: )	'to give'

/ e / has two allophones both of which are mid central unrounded. It is long in final syllables and short elsewhere.

/ e / : / e, e: /

Examples :

/ eni /	( eni: )	'and'
/ amma /	( amma: )	'mother'
/ bameṇ /	( bame:n )	'a brahmin'
/ kember /	( kember:ɾ )	'waist'
/ hetti /	( hetti: )	'elephant'

/ a / has two allophones both of which are low central unrounded. It is long in final syllables

and short elsewhere.

/ a / : / a a: /

Examples :

/ aɪ /	( a:ɪ )	'to-day'
/ araɪm /	( ara:ɪm )	'rest'
/ paɪt /	( pa:t )	'leaf'
/ haɪwa /	( haɪwa: )	'air'
/ əɪma /	( əɪma: )	'mother'

/ u / has four allophones all of which are high back rounded. It is long in final syllables and has an audible w - glide initially. Elsewhere it is short.

/ u / : / <sup>w</sup>u, <sup>w</sup>u:, u:, u /

Examples :

/ ut /	( <sup>w</sup> u:t )	'to stand up'
/ usuk /	( <sup>w</sup> usu:k )	'sand'
/ unni /	( <sup>w</sup> unni: )	'wool'
/ pul /	( pu:l )	'bridge'
/ kapus /	( kapu:s )	'cotton'
/ kutru /	( kutru: )	'dog'

/ o / has three allophones, all of which are mid back round. Before a consonant cluster it is short and has an audible w - glide initially. Elsewhere it is long.

/ o / : / <sup>w</sup>o, o, o: /

Examples :

/ ok /	( wo:k )	'to omit'
/ ot /	( wo:t )	'to pour'
/ botku /	( botku: )	'finger'
/ dolo /	( do:lo: )	'eye'
/ thodgi /	( thodgi: )	'branch'

2.2.2. Vowels : Sub-system II :

Before describing the two vowels in the second sub-system, a few words are necessary as to why the two sub-systems are set up in vowel phonemes.

Long vowels and short vowels were considered to be allophones according to the description of the vowels of the first sub-system. This situation is only true for the most part of the data. There are a limited number of items in which (i) and (i:), (u) and (u:) do contrast. Instead of setting up long vowels (i: u:) as phonemic throughout the language by making use of the criterion 'once a phoneme always a phoneme', frequency of occurrence is also taken as a criterion to group allophones into phonemes.\* The following table and comments thereon make the above statement clear:

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\* See 'Frequency and Phonemics' by G. H. Fairbanks.

I	II	III
In final syllables	C-VCV (C)	Elsewhere
i:      u:	i      u	i      u
	i:      u:	
	in a very small number of items.	

The (i:, u:) of I and the (i, u) of II and III are grouped into / i u / respectively. The (i:, u:) of II is considered to belong to separate phonemes / i: u: / respectively.

"The chief merit of this analysis adopted above is that it is realistic. It does not try to eliminate contrasts, though they occur in a single item. At the same time it gives due cognizance to the fact that the sounds which contrast in a limited number of items or environments are for the most part in non-contrastive distribution. In doing so, the analysis allows overlapping phonemes and thus seems to go against the criterion of phonetic similarity, which, after all, has never been the strongest pillar of language analysis".\*

/ i: / is high front unrounded long vowel.

/ u: / is high back rounded long vowel.

Examples :

/ gu:gi /                      ( gu:gi: )                      'awl'

---

\* See 2.3.1.6 of 'A Descriptive Grammar of Kharīa' by H. S. Biligiri.

/ mu:lo /	( mu:lo: )	'corner'
/ pu:ja /	( pu:ja: )	'worship'
/ su:rəw /	( su:rəp )	'to sleep'

### 2.2.3. Consonants :

All consonants when final have an optional release (not shown in the phonetic transcription ) especially so if they are second members of final clusters.

2.2.3.1. The consonants of the first row are voiceless unaspirated fairly tense occlusives.

/ p / is a bilabial stop.

/ pipo /	( pipo: )	'drum'
/ pul /	( pu:l )	'bridge'
/ kəpaḷ /	( kəpa:l )	'forehead'
/ dupar /	( dupar )	'noon'
/ map /	( ma:p )	'measurement'
/ cup /	( cu:p )	'sharp'

/ t / is a dental stop.

/ tin /	( ti:n )	'three'
/ tak /	( ta:k )	'buttermilk'
/ chati /	( chati: )	'chest'
/ ətḍu /	( ətəḍu: )	'liver'



/ khet /	( khe:t )	'field'
/ regat /	( rage:t )	'blood'

/ ɖ / is a retroflex post alveolar stop.

/ ɖaɖg /	( ɖaɖg )	'to hand'
/ boɖku /	( boɖku: )	'finger'
/ beɖo /	( be:ɖo: )	'son'
/ mɛngɖ /	( mɛngɛ:ɖ )	'wrist'
/ cɛgoɖ /	( cɛgo:ɖ )	'good'

/ c / is a palatal affricate.

/ candoɓa /	( cando:ba: )	'the Moon'
/ coɖɖo /	( coɖɖo: )	'thief'
/ ɪcar /	( <sup>y</sup> ica:r )	'to ask'
/ inc /	( iñc )	'to choose'
/ mɛcɛli /	( mɛcɛli: )	'fish'
/ cɪrc /	( cɪrc )	'leopard'

/ k / is a velar stop.

/ kes /	( ke:s )	'hair'
/ kansi /	( kansi: )	'comb'
/ mɛki /	( maki: /	'fl...
/ ʃaka /	( ʃaka: )	'meat'
/ rak /	( ra:k )	'ashes'
/ lok /	( lo:k )	'people'

2.2.3.2. The consonants of the second row are aspirated counterparts of the corresponding consonants of the first row.

/ ph / :

/ phi /	( phi: )	'aunt'
/ phasaḍ /	( phasa:r )	'to deceive'

/ th / :

/ thaṭi /	( thaṭi: )	'plate'
/ theṇḍi /	( theṇḍi: )	'cold'

/ ṭa / :

/ ṭhes /	( ṭhe:s )	'to tumble'
/ ṭhoggi /	( ṭhoggi: )	'branch'

/ ch / :

/ chal /	( cha:l )	'bark of a tree'
/ chokri /	( chokri: )	'girl'
/ nicchaḷ /	( nicche:l )	'fresh'
/ swacch /	( swacch )	'clean'

/ kh / :

/ kharu /	( kharu: )	'true'
/ khaṭiḱ /	( khaṭi:k )	'a butcher'

2.2.3.3. The consonants of the third row are voiced counterparts of the corresponding consonants of the first row.

/ b / :

/ biɟ /	( bi:ɟ )	'seed'
/ beɟi /	( be:ti: )	'daughter'
/ əbaɟ /	( əba:l )	'sky'
/ səmber /	( səmbe:r )	'before'
/ ɟib /	( ɟi:b )	'tongue'
/ dɟb /	( dɟ:b )	'to press'

/ d / :

/ diwo /	( diwo: )	'lamp'
/ dud /	( du:d )	'milk'
/ bədəɟ /	( bədə:l )	'change'
/ undir /	( undi:r )	'mouse'
/ ɟid /	( ɟi:d )	'song'
/ khod /	( kho: )	'to dig'

/ ɟ / : has two allophones ( ɟ, ɾ ). (ɾ) retroflex flap occurs finally, intervocallically and after or before non-homorganic consonants. (ɟ) retroflex stop occurs elsewhere.

/ ɟ / : ( ɾ, ɟ )

/ jhaɟ /	( jha:ɾ )	'tree'
/ paɟ /	( pa:ɟ )	'to fall'
/ kiɟo /	( kiɾo: )	'worm'
/ kəɟu /	( kəɾu: )	'bitter'

/ dər /	( də:r )	'to fear'
/ əndi /	( əndi: )	'egg'
/ kəḍḍi /	( kəḍḍi: )	'bear'
/ dhund /	( dhund )	'to search'
/ j / :		
/ ja /	( ja: )	'to go'
/ junu /	( junu: )	'old'
/ rajo /	( rajo: )	'the king'
/ əjji /	( əjji: )	'grandmother'
/ əj /	( ə:ʃ )	'to-day'
/ sanj /	( sanj )	'evening'
/ g / :		
/ gay /	( gaɐ )	'cow'
/ gini /	( gini: )	'parrot'
/ cərot /	( cəgo:t )	'good'
/ əḍḍoti /	( əḍḍoti: )	'ring'
/ poḡ /	( po:g )	'leg'
/ rəḡ /	( rəḡ )	'colour'

2.2.3.4. The consonants of the fourth row are aspirated counterparts of the corresponding consonants of the third row.

/ bh / :		
/ thoṭ /	( bho:t )	'to meet'
/ theyn /	( bhe:n )	'sister'

/ dh / :

/ dhul / ( dhu:l ) 'dust'

/ dhay / ( dhaj ) 'curd'

/ dh / :

/ dhakal / ( dhake:l ) 'to push'

/ dholko / ( dholko: ) 'small drum'

/ jh / :

/ jhad / ( jha:r ) 'tree'

/ jhar / ( jha:r ) 'poison'

/ gh / :

/ gher / ( ghe:r ) 'house'

/ ghenṭi / ( ghenṭi: ) 'bell'

2.2.3.5. The consonants of the fifth row are fricatives.

/ s / is alveolar voiceless fricative.

/ sat / ( sa:t ) 'seven'

/ sonu / ( sonu: ) 'gold'

/ pasal / ( pase:l ) 'behind'

/ resto / ( resto: ) 'road'

/ is / ( i:s ) 'twenty'

/ teras / ( tere:s ) 'thirst'

/ š / is a voiceless palatal fricative.

/ šat / ( ša:t ) 'honey'

/ šar / ( šu:r ) 'brave'

/ nekāśo /	( nekā:so: )	'map'
/ əśakt /	( əśakt )	'weak'

/ ʂ / is a retroflex voiceless fricative. It occurs only in a few sanskrit loan words.

/ ʂaṇmukh /	( ʂaṇmu:kh )	'name of a God'
/ ʂatkoṇ /	( ʂatko:n )	'hectagone'

/ h / is a voiced glottal fricative.

/ huli /	( huli: )	'tiger'
/ hetti /	( hetti: )	'elephant'
/ nhanu /	( nhanu: )	'small'
/ nhey /	( nhei )	'no'

2.2.3.6. The consonants of the sixth row are voiced nasals having the same point of articulation as the corresponding stops.

/ m /

/ miṭ /	( mi:t )	'salt'
/ moḍ /	( mo:r )	'cloud'
/ hami /	( hami: )	'we'
/ lambu /	( lambu: )	'long'
/ kam /	( ka:m )	'work'
/ gərəm /	( gərə:m )	'hot'

/ n / has three allophones (  $\tilde{n}$ ,  $\underline{n}$ , n ). It is palatal before palatal affricates, dental before dental stops and alveolar elsewhere.

/ uncu /	( $\tilde{u}ncu:$ )	'high'
/ kenjal /	( $k\tilde{e}nja:l$ )	'moss'
/ sanj /	( $sa:\tilde{n}j$ )	'evening'
/ bhand /	( $bha:\underline{n}d$ )	'to build'
/ khando /	( $kha:\underline{n}do:$ )	'shoulder'
/ nedi /	( $ne:di:$ )	'river'
/ sonar /	( $sona:r$ )	'goldsmith'
/ ann /	( $ann$ )	'food'

**n** /  $\underline{n}$  / occurs before velar stops. But in some utterances the alveolar / n / occurs even before velar stops.

/ $\underline{t}hodgi$ /	( $\underline{t}hodgi:$ )	'branch'
/ $\underline{m}odgyo$ /	( $\underline{m}odgyo:$ )	'monkey'
/ $\underline{a}dg$ /	( $\underline{a}dg$ )	'body'
/ $\underline{r}adg$ /	( $\underline{r}adg$ )	'colour'
/ $\underline{m}enget$ /	( $\underline{m}enget:$ )	'wrist'
/ $\underline{d}henger$ /	( $\underline{d}hen-\underline{g}e:r$ )	'shepherd'

/  $\eta$  / is retroflex.

/ $\underline{m}\eta di$ /	( $\underline{m}\eta di:$ )	'thigh'
/ $\underline{co}\eta no$ /	( $\underline{co}\eta no:$ )	'pant'
/ $\underline{ka}\eta n$ /	( $\underline{ka}\eta n:$ )	'cause'
/ $\underline{ba}\eta$ /	( $\underline{ba}\eta:$ )	'arrow'

/ aṇ /	( a:n )	'oath'
/ haṇṇ /	( haṇṇ )	'fruit'

2.2.3.7. The consonants of the seventh row are the voiced laterals.

/ l / is dental.

/ laḷ /	( la:l )	'red'
/ laḷu /	( laḷu: )	'stick'
/ mu:la /	( mu:lo: )	'corner'
/ beḷaw /	( beḷap )	'to call'
/ puḷ /	( pu:l )	'bridge'
/ teḷ /	( te:l )	'oil'

/ ḷ / is retroflex.

/ saḷi /	( saḷi: )	'sister-in-law'
/ kaḷu /	( kaḷu: )	'black'
/ phoḷ /	( pho:ḷ )	'fruit'
/ baḷ /	( ba:ḷ )	'child'

2.2.3.8. / r / is a voiced alveolar flap.

/ reḡet /	( reḡet )	'blood'
/ raṭ /	( ra:t )	'night'
/ maṛu /	( maṛu: )	'mine'
/ aṛdu /	( aṛdu: )	'half'
/ caṛ /	( caṛ )	'four'
/ unciṛ /	( unci:r )	'mouse'



2.2.3.9. The consonants of the ninth row are voiced frictionless continuants.

/ w / has four allophones.

/ w / : ( u, o, y, w )

( u ) between /ə/ and consonant or pause.

( o ) between /a/ and consonant or pause.

( y ) bilabial frictionless continuant with lip protruded before back vowels.

( w ) bilabial frictionless continuant without lip rounding elsewhere.

/ pəwə /	( pəus )	'rain'
/ ghəw /	( ghəu )	'wheat'
/ diwo /	( diyo: )	'lamp'
/ sawji /	( sapji )	'brother-in-law'
/ was /	( wa:s )	'smell'
/ dewi /	( dewi: )	'goddess'

/ y / has three allophones ( i, e, y )

( i ) between / ə, o, e / and consonant or pause.

( e ) between / a / and consonant or pause.

( y ) palatal frictionless continuant elsewhere.

/ əy /	( əi )	'this'
/ əyk /	( əik )	'to hear'
/ bəyl /	( bəil )	'bull'
/ bhəyn /	( bhəin )	'sister'

/ bhey /	( bheɪ )	'brother'
/ dheɪ /	( dheɪ )	'curd'
/ bhoy /	( bhoɪ )	'flour'
/ gay /	( gaɪ )	'cow'
/ yad /	( ya:d )	'memory'
/ tya /	( tya: )	'she'

#### 2.2.4. Nasalization :

Nasalization has been taken as a phoneme rather than setting up a set of nasal vowels. It occurs with / i e ə u /. It nasalizes the following vowel or / y w /

/ siw /	( si̯w )	'lion'
/ hēw /	( hē̯w )	'like this'
/ hyā /	( hyā: )	'here'
/ əysi /	( əi̯si )	'eighty'
/ jēvəy /	( jēvəi )	'son-in-law'
/ hēws pəkɪ /	( hē̯ws pəkɪ: )	'swan'
/ hū /	( hū: )	'alright'

#### 2.2.5. Word-juncture :

There are certain phonetic phenomena which are predictable in utterances. For example, we find in the data that in the final syllables of the utterances long vowels occur. They do not occur before clusters. Thus long vowels are predictable in final syllables. But there are some utterances in the data, where long vowels

occur in certain medial environments also (which is against the general pattern of this dialect.) Word-juncture / # / helps us to predict long vowels in such medial positions also. Therefore, wordjuncture is set up as a phoneme. The following examples and comments thereon will make the above statement clear.

I	II
1. (gi:d) 'song'	1. (pa:n) 'betelleaf'
2. (gi:dbo:l) 'to sing'	2. (pa:nghodo:) 'water-horse'
3. (pitte:l) 'brass'	3. (cando:ba) 'the Moon'

The / i a / in the first examples of I and II are long as they occur in final syllables. In the third example of I and II they are short, for, they occur before clusters. But in the second example of I and II they are long though they are before clusters. Thus / i a / contrast with / i: u: / in the middle position (before clusters). This contrast can be taken care of by setting up a wordjuncture between the two words of the examples (3) of I and II. They may be phonemicised as / gid# bol /, / pan# ghodo / respectively. But for the sake of convenience they are rewritten as / gid bol /, / pan ghodo / respectively.

Besides this, juncture also indicates the various points at which a brief pause can occur. The presence of a brief pause is only a sufficient criterion

to indicate juncture.

### 2.3. Distribution of phonemes.

#### 2.3.1. Vowels :

All vowels of the first sub-system except / ə / occur in all positions i.e. initially, medially and finally. / ə / occurs initially and medially. It does not occur finally. The vowels of the second sub-system occur only in the initial syllable of a word.

The distribution of the vowels may be charted as follows :-

Phoneme	Initially	Medially	Finally
i	x	x	x
e	x	x	x
ə	x	x	-
a	x	x	x
u	x	x	x
o	x	x	x
i:	-	x	-
u:	-	x	-

#### 2.3.2. Consonants :

All the unaspirated stops occur in all the three positions, while aspirated stops occur only initially (with the exception : / nicchəl /, / swēcch /, and / ləkkhond /).

/ s / occurs in all positions. / 's, s, h / occur initially and medially. They do not occur finally.

/ m, n / occur in all positions.

/ ŋ / occurs medially only before / k, g /

/ ŋ / occurs medially and finally.

/ l / occurs in all positions.

/ ɭ / occurs only in medial and final positions and it does not occur initially.

/ r / occurs in all positions.

/ w y / occur in all positions.

The distribution of consonants is shown on the Table I, given below :-

TABLE I.

Phoneme	Initially	Medially	Finally
p	x	x	x
t	x	x	x
ṭ	x	x	x
c	x	x	x
k	x	x	x
ph	x	-	-
th	x	-	-
ṭh	x	-	-
ch	x	x (limited)	-
kh	x	x (-do-)	-
b	x	x	x

Phoneme	Initially	Medially	Finally
d	x	x	x
ð	x	x	x
j	x	x	x
g	x	x	x
bh	x	-	-
dh	x	-	-
ḍh	x	-	-
jh	x	-	-
gh	x	-	-
s	x	x	x
ś	x	x	-
ṣ	x	x	-
h	x	x	-
m	x	x	x
n	x	x	x
ṇ	-	x	x
ṭ	-	x	-
l	x	x	x
ḷ	-	x	x
r	x	x	x
y	x	x	x
w	x	x	x

### 2.3.3. Consonant Clusters.

#### 2.3.3.1. General Remarks :

Consonant clusters, both identical and non-identical are found in this dialect. The consonant clusters are very frequent in the medial position, while there are few consonant clusters finally. Clusters in the initial position are rare.

Aspirated stops don't form the first member of a cluster (with the exception of one word / dekhni /)

#### 2.3.3.2. Classification of consonant clusters :

We can classify the consonant clusters into two groups on the basis of the number of consonants in them.

Group I : Two consonant clusters.

Group II : Three consonant clusters.

#### 2.3.3.3. Group I : Two consonant clusters.

This group may be further divided into two sub-groups : (i) clusters of identical consonants and (ii) clusters of different consonants.

(i) Cluster of identical consonant : All the unaspirated stops and / l, ɭ, w / have identical clusters.

(ii) Cluster of different consonants : Most of the consonants occur with at least one other consonant in a cluster.

The table given immediately after this paragraph shows the distribution of clusters. It gives information about the consonants which can follow a particular phoneme and the total number of clusters that occur with that phoneme as the first element. Thus the first row indicates that the phoneme / p / can be followed by / p k a d s n r /. It also indicates that the total number of clusters with / p / as the first element is twenty.



TABLE 2.

Table showing the distribution of two consonant clusters.

Phonemes	p	t	t̃	c	k	ph	th	ch	kh	b	d	j	g	h	s	ʃ	ʒ	n	ɲ	l	r	w	y	Total No of clusters
p	x	x			x											x				x	x	x		20
t		x				x									x	x				x	x	x	x	32
t̃		x	x	x	x			x												x	x	x	x	18
c		x		x				x												x			x	12
k		x	x	x	x				x	x	x	x	x		x	x				x	x	x	x	45
ph																								
th																								
t̃h																								
ch																								
kh																								
b		x			x				x	x										x				1
d											x										x			9
d̃												x									x			10
j		x	x	x	x															x		x	x	15
g													x								x	x		11
													x	x							x			8

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1

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22

4

32

25

20

10

13

12

32

18

14

of the above clusters -

1) hw, hy, mh, nh, rh, wh, wy occur initially only.

2) pr, py, ty, kš, kl, sr, sw, šw, my, occur initially and medially but not finally.

3) pp, tn, t̥t̥, cch, kt, kk, ky, bb, b̥b̥, ow, jy, mp, mb, m̥m̥, nt, ne, n̥d̥, n̥l̥, n̥r̥, nn, n̥d̥, rkh, wr, ys, yn and yl occur medially and finally but not initially.

4) tr, kr, dr, st̥, occur in all the three positions.

5) The remaining clusters occur only medially.

6) There is no consonant cluster which occurs only finally.

Examples :

pp	rupru	'silver'
	gapp	'quietly'
pt	septami	'seventh day in order in fort- nightly half division of the Hindu lunar month'
pk	upkar	'obligation'
pd	kapdu	'cloth'
ps	phepso	'lung'
pn	sapno	'dream'
pl	bhoplo	'gourd fruit'
pr	prawas	'journey'
	kopri	'elbow'
py	upyog	'usage'
	pyarlenn	'guava fruit'
tt	hatti	'elephant'
tk	ghatki	'dangerous'
td	ratdis	'day and night'
td	etdu	'intestine'
tm	batmi	'news'
tn	natni	'grand daughter'
	prayetn	'effort'
tl	patli	'a delicate lady'
tl	patlu	'patel'
tr	tras	'difficulty'

tr	kutru	'dog'
	nawratr	'the festival of Navaratra'
tw	khetwalo	'a farmer'
ty	tyo	'he'
	natyo	'grand-son'
tp	khetpet	'effort'
tt	bettuc	'he is sitting'
tt	butti	'basket'
	ghett	'strong'
tk	botku	'finger'
tth	vitthelsa	'name of a person'
tl	khatlo	'cot'
tr	etra	'eighteen'
tw	atwo (chokro)	'eighth(boy)'
ty	ghotyo	'ankle'
cp	pacpac	'five each'
cc	hucco	'a mad man'
ceh	niccheḷ	'clear, fresh'
	swacch	'clean'
cd	baedi	'calf'
cl	macli	'fish'
cw	pacwo (chokro)	'fifth (map)'
kt	śakti	'strength'
	əśakt	'weak'
kt	aktober	'the month of October'

kk	cikki	'star'
	nakk	'nail'
kkh	lakkhond	'iron'
kh	ekbi	'even one'
kd	ekdam	'all of a sudden'
kḍ	lakḍu	'stick'
ks	bhiksa	'alms'
kṣ	kṣama	'forgiveness'
	bhikṣa	'alms'
	perikṣa	'test'
kś	pakśi	'bird'
kn	caknu	'vegetable'
kṇ	ḡhakṇi	'plate'
kl	klark	'clerk'
	khoklo	'cough'
kḷ	ukḷo	'mortar'
kr	kriṣṇasa	'name of a person'
	chokro	'boy'
	cakr	'disk'
kw	khadekwasla	'name of a place'
ky	śikyo	'I learnt'
	śaky	'possible'
kḥṇ	dekhṇi	'a pretty girl'
bt	sabtī	'from all'
bk	sabkar	'soap'
bb	ibbanni	'dew'

bb	hubb	'eyebrow'
bd	šabdo	'words'
	šabd	'word'
bg	rubgund	'a stone roller or muller'
bn	gulabnu phul	'rose flower'
br	hubrad	'cause to stop'
bl	teblo	'table'
by	abyas	'study'
dd	peddet	'custom, method'
dđ	gaddu	'donkey'
dn	bednam	'scandal'
dl	bedli ker	'to change'
dr	drakši	'grapes'
	edrek	'ginger'
	samudr	'sea'
dw	dwadesi	'twelfth day in the fortnightly half division of a hindu lunar month'
	budwar	'Wednesday'
dr	dhedped	'to struggle'
dt	pedtutu	'was falling'
dk	khidki	'window'
db	gedbed	'hurry, tumult'
dd	peddo	'curtain'
dđ	keddi	'bear'
dğ	kudgol	'sickle'
dr	edme	'a kind of dish'

ḍn	wəḍna icana	'bag and baggage'
ḍw	əḍwutiḍwu	'cross ways'
ḍy	bokəḍyo	'ram'
jp	rajpen	'kingdom'
ʃj	əʃjo	'grand father'
ʃg	əʃger	'big serpent'
ʃn	ajnu (tarik)	'to day's (date)'
ʃl	uʃlu	'light'
ʃy	raʃy xər	'to rule'
	raʃy	'kingdom'
jr	gajru	'carrot'
	wəjr	'thunderbolt'
pu	phugro	'balloon'
gd	jogdamba	'name of a goddess' (lit. mother of the universe).
gd	lugdu	'saree'
gs	nəgsap	'cobra'
gn	signal	'signal'
gl	naglo (chokro)	'naked (boy)'
ar	cigri	'deer'
gy	honegyo	'lion'
st	pustək	'book'
	śist	'discipline'
st	əto	'stove'
	musti	'fist'
	əgest	'the month of August'



sk	uskara ghal	'to sigh'
sb	kusbinu bhaji	'vegetable of saff flower'
sd	dasda	'ten times'
sd	hosdi	'jaw'
sg	subbasgi	'a kind of leafy vegetable'
ss	(tyo) pussi	'(he) will rub'
	dess	'ten'
sm	desai	'tenth day in the fortnightly half division of a lunar month'
sn	dhusni war	'to push hurtingly'
sl	khedekwasla	'name of a place'
sl	phaslinu haddku	'rib (bone)'
sr	sravan	'the month of Sravan'
	esro	'shelter'
sw	swacch	'clean'
	iswas	'belief'
sy	hasyo	'I laughed'
st	musti	'wrist'
sm	reāmi	'silk'
sw	swas	'breath'
	aswin	'the month of Aswin'
sr	srest	'superior'
st	srest	'superior'

hp	entəhpur	'harem'
ht	entəhkeron	'affection, heart'
hw	hwac	'became'
hy	hyā	'here'
mp	šimpi	'tailor'
	jhəmp	'nap'
mt	medənti	'through'
mc	cəncə	'spoon'
mb	kəmbər	'waist'
	khamb	'Pillar'
md	candū	'skin, hide'
mj	səmjut	'understanding'
mg	kəngər	'labourer'
ms	dəmsə	'men'
rh	mhatu	'head'
md	emə	'mother'
	dum	'tadl'
mn	jumnu	'right (had)'
ml	kənlə	'lotuses'
mr	ramram kər	'to take leave of'
my	myadar	'basket maker'
	jəmya	'succeeded'
np	gənpan	'settling of marriage'
nt	cinta	'worry'
	šant	'quietly'
nc	uncu	'high'

nc	khenc	'to pull'
nk	jen kido	'bee'
nb	kon bi	'whosoever'
nd	undir	'mouse'
	bhand	'build, tie'
nj	karanji	'fountain; spring'
	sanj	'evening'
ng	nanget	'wrist'
	dhenger	'shepherd'
ngh	pan ghodo	'water horse'
ns	kansolo	'upper part of the cheek'
ns	kanśi	'comb'
nh	nhat	'to run'
	nhaṭa nhaṭi	'running; hither and thither'
nn	unni	'wool'
	unni	'sunlight'
	enn	'food'
np	raṇṇeti	'name of a god'
nt	ekontis	'twenty-nine'
nt	ghoṇṭi	'bell'
nk	wan̐ki	'pestle'
nd	aṇḍo	'egg'
	gunḍ	'round'
nm	ṣaṇmukh	'name of a god'
nn	choṇno	'pant'

nn	henn	'fruit'
ns	narayansa	'name of a person'
ny	donyo	'capsicum'
ŋk	kugku	'saffron'
ŋg	judgal	'forest'
	sigg	'horn'
lp	kalpaw	'seer' (measure)
lc	halcal	'movement'
lt	teltu leltu	'floating and floating'
lt	ultu bol	'to argue'
ld	kuldeuta	'family deity'
la	phalgun	'the month of Phalguna'
ls	(tyo) ucalsi	(he) will lift'
ll	billadi	'cat'
lw	relwe heli	'railway line'
ly	gulyal	'red powder'
lp	pholpholawer	'fruitage'
lt	pasalti	'from behind'
lk	dholku	'small drum'
ld	paldi	'bamboo basket'
lg	khulgo	'the buffalo'
lj	kalji	'worry'
is	kolso	'charcoal'
ls	alsi	'lazy'
ln	kelnu	'plantain'

ll	hellu	'slowly'
lw	telwo	'foot'
ly	niklyo	'started'
rp	tirpu	'oblique'
rt	kartik	'the month of Kartik'
re	khurci	'chair'
	circ	'leopard'
rk	sarkar	'government'
rth	thirtherna	'of various types'
rlh	jharkhondi	'seesaw'
	murkh	'fool'
rb	herbera	'gram'
rd	kardani	'sew' 'little roll of flour of pulse'
rj	surjo	'the sun'
rg	murgi	'hen'
rs	mirsingi	'chilli'
rs	darsen	'holy sight (of a deity)'
rh	rhew	'to stay'
rm	curmora	'soaked and parched rice'
rn	barnu	'door'
rl	pyarlenn	'guava (fruit)'
rr	darroj	'daily'
rw	hirwu	'green'
ry	meryado	'respect'

wt	cawti	'fourth day in the fortnightly half division of the Hindu lunar month'
wc	tawc	'in the same way, free of cost.'
wk	cowkasi	'inquiry'
	sawkar	'money lender, rich-man'
wkh	nawkhend pheral	'name of a kind of breakfast in Nawaratra'
wd	cawda	'fourteen'
wd	kiwdo	'a deaf person'
wj	sawji	'sister's husband'
ws	paws	'rain'
wh	whawdi	'daughter-in-law'
wm	nawmai	'the ninth day in the fortnight of lunar month'
wn	awnu	'should come'
wl	kawlo	'crow'
	kawj	'swoon'
wr	awro	'beam'
	chawr	'chawri'
ww	nawwo (chokro)	'ninth (boy)'
wy	wyapari	'merchant'
yp	saypak	'cooking'
yt	aytar	'Sunday'
yc	layc	'very much'
yk	payko	'money'

yk	ayk	'to hear'
yb	maybap	'parents'
yd	payda hu	'struck arose'
ys	aysa	'like this'
	bhays	'buffallo'
ys	aysi	'either'
yn	bheyno	'sister'
	bheyn	'sister'
yl	ayle	'first, before'
	boyl	'bull'
yr	payri	'step'
yw	daywanto	'richman'

#### 2.3.3.4. Three-consonantal clusters.

##### General Remarks :

We find a very small number of three-consonantal clusters in a single word. Even in such clusters there is a strong tendency to have the first two elements homorganic.

The following is the list of three consonant clusters :-

ccc	duccro	'the seventh day in a fortnight in a lunar month'
kkk	dukkro	'pigs'
ccp	huccpen	'madness'

kly	niklyo	'started'
dny	dnyan	'knowledge'
stk	pustko	'book'
str	bestrar	'Thursday'
tm	ostni	'8th day in a fortnight of a lunar month'
mbo	himbo	'ankles'
mbr	kambro	'waists'
abl	kambli	'blanket'
net	inetee	'I am crossing'
nem	panemi	'5th day in a fortnight of a lunar month'
ney	ineyo	'chose'
njr	pinjro	'cage'
nda	bandnaro	'one who lies'
ndl	endlo	'blindman'
ndr	undro	'mice'
nyy	medgyo	'monkey'
ogd	baggd	'bangale'
qel	jageli	'wild'
qel	nigglis	'I will swallow'
qel	medzlar	'Tuesday'
qar	doncro	'mountains'
uhy	nhyari	'break-fast'
qec	mentpi	'ornamental frame kept on the holy platform for an idol'



ndk	maṇḍki	'frog'
ndb	bhendaḍṭṭasa	'sweetmeats'
ndg	laṇḍu	'wolf'
nds	dhuaḍsi	'I will search'
ndm	raṇḍaṇḍ	'window'
ndn	lekḥhaṇḍnu (pali)	'iron (big spoon)'
wna	aewkni	'cowife'
ykt	aykoto	'he was listening'
ytr	caytr	'the month of caytr'
yky	aykyo	'I heard'
ynn	bhoyne	'to a sister'
yny	soyny	'army'
rek	khare kar	'to spend'
yig	baylgadi	'bullock cart'
rht	tarhtoc	'he is stopping'
rsn	warano	'of years'

III

MORPHOLOGY

### III MORPHOLOGY

#### 3.0. Introductory Remarks :

This chapter deals with the morphological system of the Khatri dialect. Description of the inflexional as well as derived forms is given with all the necessary examples.

A word in Khatri may be defined as a minimum free form. It may contain the root alone or a root plus one or more suffixes.

Morphologically speaking the words in this dialect may be divided into three broad classes viz.

(1) Nouns, (II) Verbs, and (III) Indeclinables.

(I) Nouns : Those words which take case <sup>number/</sup>suffixes ~~number~~ and also the oblique morpheme.

(II) Verbs : Those words which take tense and certain other suffixes.

(III) Indeclinables : Those words which do not belong to either of the above two classes i.e. which do not take either case suffixes or tense suffixes.

Nouns can again be subdivided into three classes viz. (1) Substantives, (2) Adjectives and (3) Adverbs.

1) Substantives are those words which take the case suffixes.

2) Adjectives are those words which do not take case suffixes but take the oblique suffix.

3) Adverbs are those words which are defective in inflexion. They take only the oblique case suffix. Very few take either the dative case suffix or the locative case suffix.

The substantives are further sub-divided into two groups - (a) Pronominal and (b) Non-pronominal. Non-pronominal substantives fall into three groups : masculine, feminine and neuter. In some of these the gender is overtly marked, in others it is inherent.

But syntactically speaking, the words in this dialect may be classified in a slightly different way. Syntactically the words fall into the following classes :-

(I) Nouns : These words behave in the same way as in morphological classification.

(II) Verbs : These words also behave like the verbs in morphological classification.

(III) Indeclinables inter into three groups :  
(a) Adjectives (b) Post Positions and (c) Conjunctions.

(a) Adjectives : Those roots which though they

do not take oblique morpheme, behave like adjectives mentioned above, i.e. they occur as attributes before substantives. These fall into two classes (i) Numerals and (ii) Non-numerals.

(b) Post Positions : Those elements which follow the oblique forms of substantives as a separate word.

e.g. / nani / 'like'; / bap-nani / 'like a father';  
/ barober / 'immediately after'; / saggaṭ / 'with'; / seṭi /  
'for sake of'; / bi / 'also'; / c / 'an emphatic particle';  
/ to / 'an emphatic particle'; / war / 'on, afterwards';  
/ nhey / 'not'; / neko / 'don't want', etc.

(c) Conjunctions : Those words which join two or three words or sentences. e.g. / ani / 'and'; / huterbi /  
'still, but'; / ki / 'that'; / kakatar / 'because'.

As the syntax is outside the scope of the present study some of the word-classes are not considered here.

The present description follows the following pattern.

#### (1) Substantives

(a) Non-pronominal : which are called simply substantives.

(b) Pronominal : which are called pronouns.

#### (2) Adjectives.

#### (3) Adverbs and

#### (4) Verbs.

In addition to the above inflexional forms, the derivative forms are also described in a separate section.

### 3.0.1. General structure of the dialect :

1) Three genders : There are three genders in this dialect - masculine, feminine and neuter. All substantives denoting males amongst humanbeings belong to the masculine gender, while those denoting females amongst the humanbeings are feminine. All the rest i.e. non-humanbeings, both animate as well as inanimate, belong to the neuter gender.

2) Two numbers : There are only two numbers in this dialect - singular and plural.

3) Three persons : There are three persons in this dialect - first person, second person and third person.

4) Four Tenses : There are four tenses in this dialect - Present Tense, Past Tense, Perfect and the Future Tense.

### 3.0.2. The concord relationship :

Concord in this dialect is found to exist in the following words : (1) between a substantive and an adjective in respect of gender and number together (2) between a noun and a verb in respect of the gender (wherever verbs have gender distinction and number together (3) between a pronoun and a verb in respect of the person.

There is also a substitution relation between a substantive and a pronoun. The third personal pronouns / tyo / 'he'; / tya / 'she'; and / tɛy / 'it' can substitute the corresponding substantive in subsequent sentences, in narratives, following the first sentence in which the main substantive is used.

3.0.3. The following morphological processes are employed in this dialect.

Suffixation, suppletion and zero modification.

However, the suffixation is the most commonly employed process.

When morphological elements come together some morphophonemic changes take place. These changes are discussed in the respective sections.

### 3.1. Substantives

#### 3.1.0. General Remarks :

These substantives are the words which take case/number suffixes and also the oblique morpheme.

The substantives are divided into two classes

- (i) Non-Pronominal : These are called substantives proper
- (ii) Pronominal : These are called pronouns. These are dealt with in Section 3.1.2.

3.1.1. The substantives proper may be further sub-divided into two groups :

#### 3.1.1.1 Group No. 1 :

Those which are bound and have to take gender suffixes before they can be used, they take only two gender suffixes - masculine / -o / and feminine / -i /.

#### Examples :

Masculine :	bet-o	'son'
	chokr-o	'boy'
	sal-o	'brother-in-law'
	mam-o	'maternal uncle'
	ejj-o	'grand father'
	kak-o	'uncle'
	mend-o	'ram'
Feminine :	bet-i	'daughter'
	chokr-i	'girl'



sal-i	'sister-in-law'
mam-i	'aunt'
ejj-i	'grand mother'
kak-i	'aunt'
mend-i	'sheep'

### 3.1.1.2 Group No.2 :

Those substantives which do not take gender suffixes, the gender of these substantives is mostly dependant on their meaning. The gender can be inferred from the preceding the preceding adjectives also. These substantives fall into three sub-groups : masculine, feminine and neuter.

#### Examples :

Masculine :	rajo	'king'
	dallo	'husband'
	sadu	'monk'
	bhey	'brother'
	jaway	'son-in-law'
	damus	'man'
Feminine :	'rani'	'queen'
	emma	'mother'
	ber	'wife'
	bhein	'sister'
Neuter :	ghodo	'horse'
	kawlo	'crow'

barnu	'door'
kutru	'dog'
gubbi	'sparrow'
nedi	'river'
gay	'cow'
gher	'house'
undir	'mouse'

### 3.1.1.3. Number suffixes :

There are two numbers - singular and plural. There is no overt suffix to indicate the singular. The roots by themselves are used for singular. The plural morpheme has four allomorphs / -a, -e, -o, - $\phi$  /.

The occurrence of these allomorphs except the last, is phonologically conditioned.

- (a) / -a / occurs after / o u /.
- (b) / -e / occurs after / i /.
- (c) / -o / occurs after consonants.
- (d) / - $\phi$  / occurs after a few irregular substantives.

### 3.1.1.4. Morphophonemic changes before the plural morpheme

- 1) The final vowel of the substantives ending in / o u i / is dropped before plural morpheme.
- 2) The vowel in the final syllable of a substantive stem of the phonemic pattern, (c)vcvc, is dropped

before the plural morpheme.

This change occurs also before any other suffix beginning with a vowel.

Examples :

	<u>Singular</u>		<u>Plural</u>	
(a)	betō	'son'	bet-a	'sons'
	chokr-o	'boy'	chokr-a	'boys'
	ghodō	'horse'	ghod-a	'horses'
	kawlo	'crow'	kawla	'crows'
	rajo	'king'	raj-a	'kings'
	kutru	'dog'	kutr-a	'dogs'
	barnu	'door'	barn-a	'doors' etc.
(b)	bet-i	'daughter'	bet-e	'daughters'
	chokr-i	'girl'	chokr-e	'girls'
	nēdi	'river'	nēd-e	'river'
	gubbi	'sparrow'	gubb-e	'sparrows'
(c)	pat	'leaf'	pat-o	'leaves'
	gher	'house'	gher-o	'houses'
	bheyṇ	'sister'	bheyṇo	'sisters'
	damuṣ	'man'	damuṣ-o	'men'
	kemḷ	'lotus'	kemḷ-o	'lotuses'
	undir	'mouse'	undr-o	'mice'

(d)	bayko	'woman'	bayko	'women'
	emma	'mother'	emma	'mothers'

### 3.1.1.5. The Oblique Suffix.

Before the case suffixes are added to the singular and plural forms, they take the suffix for oblique. The oblique morpheme has two allomorphs / -a / and / -p /.

The morphophonemic rules mentioned in the previous sub-section 3.1.1.4. hold good here also.

- / -p /
- 1) occurs after singular substantives ending in the vowels / a i / and consonants; and also after the substantives / sadu / 'monk' and / baju / 'side'.
  - 2) It also occurs after the plural substantives before / -ne /, the dative case suffix.

### examples :

<u>Substantives</u>		<u>Oblique forms</u>
beti	'daughter'	beti-
nadi	'river'	nadi-
emma	'mother'	emma-
gher	'house'	gher-
jhad	'tree'	jhad-

sadu	'monk'	sadu-
baju	'side'	baju-
ghero	'houses'	ghero-hon-(-ne)
beta	'sons'	beta-hon-(-ne)
beta	'daughters'	beta-hon-(-ne)
kutra	'dogs'	kutra-hon-(-ne)
undro	'mice'	undro-hon-(-ne)

/ -a / occurs elsewhere.

Examples :

<u>Substantives</u>		<u>Oblique forms</u>
beta	'son'	bet-a
chokro	'boy'	chokr-a
kutru	'dog'	kutr-a
barnu	'door'	barn-a
beta	'sons'	beta-honn-a
beta	'daughters'	beta-honn-a
kutra	'dogs'	kutra-honn-a
ghero	'houses'	ghero-honn-a
damso	'men'	damso-honn-a etc.

3.1.1.6. Increments / -hon- / and / -honn- / :

In the case of plural substantives, when the oblique suffix is added, there is an increment / -hon- / when the oblique itself is followed by / -ne / the dative

case suffix and / -honn- / when the oblique is followed by other case suffixes.

Examples :

chokra-hon-ne	'to the boys'
chokra-honn-a-ti	'by/with the boys'
chokra-honn-a-m	'in the boys'
chokre-hon-ne	'to the girls'
chokre-honn-a-ti	'by/with the girls'
chokre-honn-a-m	'in the girls'
kutra-hon-ne	'to the dogs'
kutra-honn-a-ti	'by the dogs'
kutra-honn-a-m	'in the dogs'
bheyne-hon-ne	'to the sisters'
bheyne-honn-a-ti	'by/with the sisters'
bheyne-honn-a-m	'in the sisters'
pekse-hon-ne	'to the birds'
pekse-honn-a-ti	'by the birds'
pekse-honn-a-m	'in the birds'
kawlo-hon-ne	'to the crows'
kawlo-honn-a-ti	'by the crows'
kawlo-honn-a-m	'in the crows'

### 3.1.1.7. Case suffixes

There are four cases in this dialect. They are; Accusative, Instrumental, Dative and Locative. There is no overt morpheme to indicate the nominative case. The singular and plural forms by themselves are used for the nominative singular and nominative plural respectively.

#### 3.1.1.7.1. Accusative case

The case suffix for accusative is / -n /. This morpheme indicates that the stem is an object.

This is restricted to only singular stems ending in vowels. Other stems i.e. singular stems ending in consonants and the plural stems, have no accusative form. If they are to be used as objects, the dative forms are used.

#### Examples :

beṭa-n	'to son' (obj.)
kutra-n	'to dog' (obj.)
undra-n	'to mouse' (obj.)
chokra-n	'to boy' (obj.)
beṭi-n	'to daughter' (obj.)
nədi-n	'to river' (obj.)
sadu-n	'to monk' (obj.)
baju-n	'to the side' (obj.)
paksi-n	'to the bird'

### 3.1.1.7.2. Instrumental case :

The case suffix for instrumental is / -ti /. It has only one allomorph / -ti /. This morpheme is used in the sense of 'with', 'by' and 'from'.

#### Examples :

beṭa-ti	'by/with the son'
beṭa-honn-a-ti	'by/with the sons'
beṭi-ti	'by/with a daughter'
beṭe-honn-a-ti	'by/with daughters'
kutra-ti	'by/with a dog'
kutra-honn-a-ti	'by/with the dogs'
monḍa-ti	'with the mouth'
monḍa-honn-a-ti	'with the mouths'
jhaḍ-ti	'from/by the tree'
jhaḍo-honn-a-ti	'from/by the trees'
gher-ti	'from the house'
ghero-honn-a-ti	'from the houses'

### 3.1.1.7.3. Dative case :

This morpheme has the shape / -ne /. It is used in the sense of 'to'.

#### Examples :

beṭa-ne	'to a son'
beṭa-hon-ne	'to the sons'



beti-ne	'to a daughter'
bete-hon-ne	'to the daughters'
kutra-ne	'to a dog'
kutra-hon-ne	'to the dogs'
ber-ne	'to the wife'
bero-hon-ne	'to the wives'
gher-ne	'to the house'
ghero-hon-ne	'to the houses'
undir-ne	'to the mouse'
undro-hon-ne	'to the mice'

#### 3.1.1.7.4. Locative case :

The case suffix for locative is / -m /. The morpheme for the locative is used in the sense of 'in'. It has two allomorphs / -m / and / -em /.

(a) / -m / occurs after vowels.

(b) / -em / occurs after consonants.

#### Examples :

(a)	beta-m	'in a son'
	beta-honn-a-m	'in the sons'
	beti-m	'in a daughter'
	bete-honn-a-m	'in the daughters'

	kutra-m	'in a dog'
	kutra-honn-a-m	'in the dogs'
(b)	khet-em	'in a field'
	kheto-honn-a-m	'in the fields'
	gaw-em	'in a village'
	gawo-honn-a-m	'in the villages' etc.

Exception :

But the substantive / ghar / 'house' has an irregular form / ghar-me / in locative singular, thus

'ghar-me'	'in the house'
'gharo-honna-a-m'	'in the houses'

### 3.1.2. Pronouns.

#### 3.1.2.0. General remarks :

Pronouns share the common characteristics of substantives. They behave like substantives in the sense that like substantives they take case/number suffixes and also take the oblique suffix before the case suffixes are added to the stems. Some of the pronouns also behave like adjectives, as they occur in those places where adjectives occur.

The pronouns are treated separately because they show some irregularities in the shape of stem morphemes.

#### 3.1.2.1. The following is the chart of personal pronouns :-

	<u>Singular</u>	<u>Plural</u>
1.	haw	he-mi
2.	tu	tu-mi
3.(a). Masculine	tyo	} te
Feminine	tya	
Neuter	tey	
(b). Masculine	yo	} e
Feminine	ya	
Neuter	ey	
(c). Masculine	jyo	} je
Feminine	jya	
Neuter	jey	

The third personal pronoun of (a) and (b) above indicate distance from the speaker, remote and proximate respectively. (c) is a relative pronoun.

They are formed by adding the gender suffixes to the demonstrative bases / ti / 'that', / -i / 'this' and / ji / which.

These pronouns have three-way gender distinction in singular. However there is no gender distinction in plural. In masculine gender, the suffix / -o / is added. In feminine gender the suffix / -i / has a variant / -a / and in the neuter gender the suffix / -u / is added.

3.1.2.2. Morphophonemic changes before gender suffixes :

1) The final vowel / i / of the demonstrative bases is changed to / y / before / -o, -a /.

2) The final / i / of the demonstrative bases and the / -u / of the neuter gender, give rise to the shape / ey /.

Examples :

a)	ty-o	'he' (that man)
	ty-a	'she' (that woman)
	tay	'it' (that object)
b)	y-o	'he' (this person)
	y-a	'she' (this person)
	ey	'this'.
c)	ji-y-o	'who' (relative pronoun) (masculine)
	ji-y-a	'who' (relative pronoun) (feminine)
	jey	'which'

The first and the second personal pronouns do not have gender distinction.

### 3.1.2.3. Number :

As in nouns there is a two-way number distinction in pronouns.

There is no overt morpheme to indicate singular number. The stems themselves are used for the singular number. The plural forms are used also as polite singular forms.

The plural morpheme with the first and the second personal pronouns have the following shapes / -mi / and / -m /.  
 / mi / occurs when no suffix follows.  
 / -m / occurs before the oblique suffix.

<u>Example:</u>	haw	'I'	ha-mi	'we'
	tu	'you' (singular)	tu-mi	'you' (plural)

The plural forms of third personal pronouns are formed by adding / -e / to the demonstrative bases. The final vowel / i / of the demonstrative base is dropped before the plural suffix.

### Examples :

t-e	'they', 'those'
e	'these'
j-e	'who'

As will be clear from below, when the oblique suffix follows, / -ew / is used as the plural suffix.

In pronouns also, as in substantives, the singular and plural forms themselves are used for the nominative singular and plural.

### 3.1.2.4. Cases :

There are only three cases in pronouns, viz. Dative, Instrumental and Locative. The Dative form is used when the pronoun is to be used as object.

Before the case suffixes are added, the pronouns take the oblique suffix.

Both from the point of view of the allomorphs of the stems and the increments, the pronouns are irregular. Hence their full forms are given first and their analysis is given afterwards.

	<u>Singular</u>	<u>Plural</u>
I	hew	he-mi
Dative	he-ne	he-mi-ne
Instru- mental.	he-ar-a-ti	he-m-ar-a-ti
Locative	he-ar-a-m	he-m-ar-a-m

II		tu	tu-mi
	Dative	tu-ne	tu-m-ne
	Instru- mental	t-ar-a-ti	tu-m-ar-a-ti
	Locative	t-ar-a-m	tu-m-ar-a-m

## III (a)

Masculine	tyo	)	
Feminine	tya	)	te
Neuter	tey	)	
Dative	ti-ne		t-ew-ne
Instru- mental	ti-n-a-ti		t-ew-n-a-ti
Locative	ti-n-a-m		t-ew-n-a-m.

## (b)

Masculine	yo	)	
Feminine	ya	)	e
Neuter	ey	)	
Dative	i-ne		y-ew-ne
Instrumen- tal	i-n-a-ti		y-ew-n-a-ti
Locative	i-n-a-m.		y-ew-n-a-m.

## (c)

Masculine	jyo	)	
Feminine	jya	)	je
Neuter	jey	)	
Dative	ji-ne		j-ew-ne
Instru- mental.	ji-n-a-ti		j-ew-n-a-ti.
Locative	ji-n-a-m		j-ew-n-a-m.

From this it is clear that the construction of the pronouns is similar to that of the substantives.

In singular :

In plural :

### 3.1.2.5. Stem morphemes :

(1) The stem morpheme of the first personal pronoun has four allomorphs - / haw, hæ-, mə-, m- /.

/ haw / occurs when no suffixes follow.

/ hæ- / occurs before the plural morpheme.

/ mə- / occurs before the oblique morpheme followed by / -ne / of the dative case.

/ m- / occurs before oblique morpheme followed by other case suffixes.

(2) The second personal pronoun has two allomorphs / tu, t- /.

/ tu / occurs in nominative singular and plural and also before the oblique suffix, followed by / -ne / of the dative case.

/ t- / occurs before the oblique suffix followed by other case suffixes.

(3) The stem morphemes of the third personal pronouns have two allomorphs each as shown below :

(a) / ti, t- /, (b) / i, y /, (c) / ji, j / respectively.

(a) / t- / occurs before plural morpheme.  
/ ti / occurs elsewhere.

(b) / y- / occurs before plural morpheme.  
/ i- / occurs elsewhere.

(c) / j- / occurs before plural morpheme.  
/ ji / occurs elsewhere.



### 3.1.2.6. Oblique suffix :

The oblique suffix is added to the singular and plural forms. It is identical in shape with the ones used with the substantives. The oblique morpheme has two allomorphs : / - $\phi$ , -a /.

/ - $\phi$  / occurs before / -ne /, the dative suffix.

/ -a / occurs before other case suffixes.

### 3.1.2.7. Increments / -ar, -n /

In the case of plural pronouns, when the oblique suffix is added there is an increment / -ar / in case of the first and the second personal pronouns when it is followed by the case suffix / -ti / and / -m / and there is an increment / -n / in case of the third personal pronouns when the oblique is followed by / -ti / and / -m /.

### 3.1.2.8. Case suffixes :

The pronouns take only three case suffixes viz. Dative, Instrumental and Locative; which have only one allomorph each, identical in shape with the ones used with substantives.

The case suffixes are added to the corresponding oblique forms :-

#### Examples :

Dative	me-ne	'to me'
	he-m-ne	'to us'

	Instrumental	m-ar-a-ti	'by/with me'
		hə-m-ar-a-ti	'by/with us'
	Locative	m-ar-a-m	'in me'
		hə-m-ar-a-m	'in us'
II. Dative		tu-ne	'to you' (singular)
		tu-m-ne	'to you' (plural)
Instrumental		t-ar-a-ti	'by/with you' (singular)
		tu-m-ar-a-ti	'by/with you' (plural)
Locative		t-ar-a-m	'in you' (singular)
		tu-m-ar-a-m	'in you' (plural)
III. Dative (a)		ti-ne	'to him'
		təw-ne	'to them', 'to those'
Instrumental		ti-n-a-ti	'by/with those'
		t-əw-n-a-ti	'by/with those'
Locative		ti-n-a-m	'in him'
		t-əw-n-a-m	'in them'
(b) Dative		i-ne	'to this'
		y-əw-ne	'to these'
Instrumental		i-n-a-ti	'by/with this'
		y-əw-n-a-ti	'by/with these'
Locative		i-n-a-m	'in this'
		y-əw-n-a-m	'in these'
(c) Dative		ji-ne	'to whom' (singular)
		j-əw-ne	'to whom' (plural)

Instrumental	ji-n-a-ti	'with/by whom' (singular)
	j-əw-n-a-ti	'by/with whom' (plural)
Locative	ji-n-a-m	'in whom' (singular)
	j-əw-n-a-m	'in whom' (plural)

### 3.1.2.9. Interrogative Pronoun :

The interrogative pronoun / kon / 'who' is formed by adding the personal marker / -on / to the question particle / k- /.

This pronoun has no gender distinction. There is no distinction for number also. However, it takes the case suffixes.

The final consonant / n / is dropped before the oblique suffix followed by the dative case suffix / -ne /.

#### Examples :

	kon	'who?'
Dative	ko-ne	'to whom?'
Instrumental	kon-a-ti	'by/with whom?'
Locative	kon-a-m	'in whom?'

### 3.2. Adjectives

#### 3.2.0. General Remarks :

Adjectives are those words which do not take case suffixes but take the oblique suffix. These words occur as attributes before substantives.

As in the case of substantives (proper), there are two groups in adjectives :

Group No. 1 : Those which have to take both gender and number suffixes before they are used.

Group No. 2 : Those which do not take gender and number suffixes.

#### 3.2.1. Group No. 1 :

These adjectives take all the three gender suffixes as shown below :-

- (a) Masculine / -o / Example: unc-o (chokro) 'tall boy'  
 Feminine / -i / Example: unc-i (chokri) 'tall girl'  
 Neuter / -u / Example: unc-u (jhad) 'tall tree'

Few other examples of this group are listed below:

#### Adjectives

#### Examples

/ moṭṭ- /

'big'

- |               |             |
|---------------|-------------|
| moṭṭo chokro  | 'big boy'   |
| moṭṭ-i chokri | 'big girl'  |
| moṭṭ-u gher   | 'big house' |

/ kuḍḍ- /	'blind'		
	kuḍḍ-o chokro	'blind boy'	
	kuḍḍ-i chokri	'blind girl'	
	kuḍḍ-u bəyl	'blind bull'	
/ kaḷ- /	'black'		
	kaḷ-o chorko	'black boy'	
	kaḷ-i chokri	'black girl'	
	kaḷ-u pəkṣi	'black bird'	
/ giḍḍ- /	'short'		
	giḍḍ-o chokro	'short boy'	
	giḍḍ-i chokri	'short girl'	
	giḍḍ-u bəyl	'short bull'	
/ dakt- /	'small, young'		
	dhakt-o chokro	'young boy'	
	dhakt-i chokri	'young girl'	
	dhakt-u gher	'small house'	

Similarly the adjectives / daṇḍg- / 'fat, stout' / ləḍḍg- / 'lame' etc. may be used.

### 3.2.1.1. Number :

Like substantives these adjectives also have two-way number distinction. These forms take the plural morpheme as the corresponding substantives. There is no overt morpheme to indicate singular number. The bases themselves are used as singular number. These bases take

the plural morpheme which has two allomorphs / -a, -e /.

/ -a / occurs after / o, u /.

/ -e / occurs after / i /.

### 3.2.1.2. Morphophonemic changes before plural morpheme :

The final vowels are dropped before the plural suffix.

Examples :

unc-o (chokro )	'tall boy'	unc-a (chokra)	'tall boys'
unc-i (chokri)	'tall girl'	unc-e (chokre)	'tall girls'
unc-u (jhad )	'tall tree'	unc-a (jhado)	'tall trees'

Similarly

kudd-o	kudd-a
kudd-i	kudd-e
kudd-u	kudd-a
kal-o	kal-a
kal-i	kal-e
kal-u	kal-a
gidd-o	gidd-a
gidd-i	gidd-e
gidd-u	gidd-a

3.2.2. Group No. 2 :

The adjectives of this group do not take any gender or number suffixes. These are also called adjectives because they function like adjectives of group number 1.

Examples :

cəgəɖ chokro	'good boy'
cəgəɖ chokri	'good girl'
cəgəɖ kutru	'good dog'
cəgəɖ chokra	'good boys'
cəgəɖ chokri	'good girls'
cəgəɖ kutra	'good dogs'
khərab chokro	'bad boys'
khərab chokri	'bad girls'
khərab kutru	'bad dog'
khərab chokra	'bad boys'
khərab chokre	'bad girls'
khərab kutra	'bad dogs'
al̩si chokro	'idle boy'
al̩si chokri	'idle girl'
al̩si kutru	'idle dog'
al̩si chokra	'idle boys'
al̩si chokre	'idle girls'
al̩si kutra	'idle dogs'

Numerals also come under this group (Refer 3.5.6.).

Examples :

ek chokro	'one boy'
ek chokri	'one girl'
ek ghar	'one house'
don chokra	'two boys'
don chokre	'two girls'
don ghare	'two houses'
das chokra	'ten boys'
das chokre	'ten girls'
das ghare	'ten houses'
saw chokra	'hundred boys'
saw chokre	'hundred girls'
saw ghare	'hundred houses'

and so on.

ek chokran/chokrin/gharne.

ek chokram/chokrim/gharme

ek chokrati/chokriti/gharti

das chokrohonne/chokrihonne/gharohonne

das chokrahonnati/chokrehonnati/gharohonnati

das chokrahonnam/chokrehonnam/gharohonnam

and so on.



### 3.2.3. Oblique morpheme :

The adjectives do not take the case suffixes. The adjectives of Group No. 1 take an oblique suffix / -a / which is used before a substantive with case suffixes.

#### Examples :

kaḷ-a paksin	'to black bird' (obj.)
kaḷ-a paksihonne	'to black birds' (obj.)
kaḷ-a paksiti	' <del>to</del> by a black bird'
kaḷ-a paksēhonnati	' <del>to</del> by black birds'
kaḷ-a paksim	'in black bird'
kaḷ-a paksēhonnam	'in black birds'
unc-a jhadne	'to a tall tree'
unc-a jhadti	'from a tall tree'
unc-a jhadem	'in a tall tree'
unc-a jhadohonne	'to the tall trees'
unc-a jhadohonnati	'by the tall trees'
unc-a jhadohonnam	'in the tall trees'

Thus the concord in number and gender between substantives and adjectives is restricted only when the former is not followed by any case suffix.

The adjectives of group number 2 do not take any oblique suffix.

Examples :

cəgəɖ ɕhokran	'to a good boy' (obj.)
cəgəɖ ɕhokrane	'to a good boy'
cəgəɖ ɕhokrahone	'to the good boys'
cəgəɖ ɕhokrati	'by a good boy'
cəgəɖ ɕhokrahonnatɪ	'by good boys'
cəgəɖ ɕhokrahonnam	'in good boys'
cəgəɖ ɕhokram	'in a good boy'
cəgəɖ ɕhokrin	'to a good girl' (obj.)
cəgəɖ ɕhokrine	'to a good girl'
cəgəɖ ɕhokrehone	'to the good girls'
cəgəɖ ɕhokritɪ	'by a good girl'
cəgəɖ ɕhokrehonnati	'by the good girls'
cəgəɖ ɕhokrim	'in good girl'
cəgəɖ ɕhokrehonnam	'in the good girls'
cəgəɖ kutran	'to a good dog' (obj.)
cəgəɖ kutrane	'to a good dog'
cəgəɖ kutrahone	'to x good dogs'
cəgəɖ kutrati	'by a good dog'
cəgəɖ kutrahonnatɪ	'by good dogs'
cəgəɖ kutram	'in a good dog'
cəgəɖ kutrahonnam	'in good dogs'
alsɪ ɕhokran	'to a lazy boy' (obj.)
alsɪ ɕhokrane	'to a lazy boy'

al'si chokrohonne	'to lazy boys'
al'si chokrati	'by a lazy boy'
al'si chokrhonnati	'by lazy boys'
al'si chokram	'in a lazy boy'
al'si chokrahonnam	'in lazy boys'
al'si chokrin	'to a lazy girl' (obj.)
al'si chokrine	'to a lazy girl'
al'si chokrehonne	'to lazy girls'
al'si chokriti	'by a lazy girl'
al'si chokrehonnati	'by lazy girls'
al'si chokrin	'in a lazy girl'
al'si chokrehonnam	'in lazy girls'
al'si kutran	'to a lazy dog' (obj.)
al'si kutrahonne	'to the lazy dogs'
al'si kutrati	'by the lazy dog'
al'si kutrohonnati	'by the lazy dogs'
al'si kutram	'in the lazy dog'
al'si kutrahonnam	'in the lazy dogs' etc.

#### 3.2.4. Items used as adjectives and substantives :

Some items are used both as adjectives and substantives. When they are used as substantives, they have the same characteristics as the regular substantives. Strictly speaking the third personal pronouns belong to this category.

Such items behave like the substantives of Group No. 1 and adjectives of Group No. 1.

Examples :

- (1) (a) haw kudḍa chokraḥonne paiko dec.  
I give money to the blind boys.  
(b) haw kudḍaḥonne paiko dec.  
I give money to the blind.
- (2) (a) tyo te kudḍa chokran maryo.  
He beats that blind boy.  
(b) tyo te kudḍan maryo.  
He beat that blind (man).

In (1)(a) above / kudḍ- / is used as an adjective while in (1)(b) / kudḍ- / is used as a substantive. Similarly in the second example / kudḍ / is used as an adjective in (2)(a) and substantive in (2)(b).

3.2.4.1. Third personal pronouns used as adjectives :

The third personal pronouns behave like adjectives of Group No. 1 above i.e. they take gender and number suffixes according to the substantives they qualify.

Examples :

- |     |            |             |           |               |
|-----|------------|-------------|-----------|---------------|
| (a) | tyo chokro | 'that boy'  | to chokra | 'those boys'  |
|     | tya chokri | 'that girl' | te chokre | 'those girls' |
|     | tay kutru  | 'that dog'  | te kutra  | 'those dogs'  |

- (b) yo chokro 'this boy' e chokra 'these boys'  
ya chokri 'this girl' e chokre 'these girls'  
ey kutru 'this dog' e kutra 'these dogs'
- (c) jyo chokro 'which boy' je chokra 'which boys'  
jya chokri 'which girl' je chokre 'which girls'  
jay kutru 'which dog' je kutra 'which dogs'

As in the case of adjectives, pronouns used as objectives take the oblique suffix before substantives having case suffixes. However, the shape of the oblique form used in such cases is different from the shape of the oblique forms used in case of substantival use. The oblique suffix is / -e /.

examples :

te chokran	'to that boy'
te chokrin	'to that girl'
te kutran	'to that dog'
te chokrahonne	'to those boys'
te chokrihonne	'to those girls'
te kutrahonne	'to those dogs'
te chokrati	'by that boy'
te chokriti	'by that girl'
te kutrati	'by that dog'
te chokrahonnati	'by those boys'
te chokrehonnati	'by those girls'
te kutrahonnati	'by those dogs'

te chokram	'in that boy'
te chokrim	'in that girl'
te kutram	'in that dog'
te chokrahonnam	'in these boys'
te chokrehonnam	'in those girls'
te kutrahonnam	'in those dogs'

Similarly the other two third personal pronouns take the oblique suffix before substantives irrespective of the gender, case and number.

The numerals also belong to this category i.e. they are also used both as adjectives as well as substantives.

Table showing the Gender Suffixes.

-----		
Morpheme.	Allomorph.	Occurrence.
-----		
I    Masculine	-o	1. After substantives of Group No.1. 2. After stems of adjectives of Group No.1. 3. After the demonstrative bases which form the third personal pronouns.
II    Feminine	-i	Same as 1 & 2 above.
	-a	Same as 3 above.
III    Neuter	-u	After stems of adjectives of Group No.1.
-----		

A list of plural morphems.

- (1) / -e / occurs after substantives, adjectives and demonstratives ending in / i /, when no further suffix follows.
- (2) / -a / occurs after substantives and adjectives ending in / o, u /.
- (3) / -o / occurs after substantives ending in consonants.
- (4) / -ø / occurs after some irregular substantives.
- (5) / -mi / occurs after / haw first singular, and / tu / second singular when no further suffix follows.
- (6) / -m / occurs after / haw / first singular and / tu / second singular when followed by the oblique morpheme.
- (7) / -aw / occurs after demonstrative bases which form third personal pronouns, when followed by the oblique morpheme.



Oblique Morpheme

The oblique morpheme has three allomorphs  
/ - $\phi$ , -a, e /.

- |                  |                                                                                                                                                                                                                                                                               |
|------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| (1) / - $\phi$ / | <p>(a) occurs after singular substantives ending in vowels / a, i / and also ending consonants.</p> <p>(b) it also occurs before / -ne / the dative case suffix, in plural as well as in singular in the case of pronouns and only in plural in the case of substantives.</p> |
| (2) / -e /       | occurs after third personal pronouns when they are used as adjectives.                                                                                                                                                                                                        |
| (3) / -a /       | occurs elsewhere.                                                                                                                                                                                                                                                             |

### 3.3. Adverbs :

Those nouns which are defective in inflexion are termed as Adverbs.

Some of them take only the ablative case suffix / -ti /, while few take either dative or locative case suffixes.

Some of the adverbs are listed below for illustration :

1) ikde	'this way' (side)
2) tikde	'that way' (side)
3) upper	'up, on, above'
4) egel	'before, in front of'
5) khale	'down, under'
6) med	'in side'
7) medamett	'at the centre'
8) pasel	'behind'

#### Examples :

- 1) tikedti ek nekli ayo ... (T.16.13.)
- 1-2) tawa tay muggi thedpada legu eni  
ikde tikde deka legu ... (T.2.4.)
- 3) tawa tay cudi upperti ek pat todiken  
 nedim taki ... (T.2.8.)
- 3) Tay cudi upper udiken gay ... (T.2.15)
- 4) tinati jera egel gayo (T.17.6.)
- 5) cudubay, cudubay, ek pat todiken khale  
 tak ... (T.2.7.)

- 6) (həw) mədəm jəykən ek khurciwər bejyo  
(T.1.6.4.)
- 7) tina mədəməttəm japani pul che. (T.10.)
- 8) təy (edko) sadun dekiken pasəl sərka ləgu  
(T.19.6.)

### 3.4. Verbs.

#### 3.4.0. General Remarks :

As stated above the verbs are those words which take tense suffixes.

The verbal forms of this dialect can be divided into two broad classes - I Finite verbs and II Infinite verbs.

#### Class I Finite verbs :

Those forms which show at least some contrast of person, number and/or gender distinctions.

#### Class II Infinite verbs :

Those forms which do not show such a contrast i.e. they have single forms for all persons, numbers and genders. They are discussed in 3.4.2.

3.4.1. Class I. The finite verb forms further fall into eight paradigmatic sets, based on the difference in structure and meaning of the forms.

- 1) Present Indefinite.
- 2) Present Continuous.
- 3) Past Indefinite.
- 4) Past Continuous.
- 5) Perfect.
- 6) Pluperfect.
- 7) Future.
- 8) Imperative.

3.4.1.0. Before describing these paradigmatic sets in detail it is necessary to give two paradigms of the root / ho / 'to be'.

### 1 Present Indefinite

Singular		Plural
I		
II		che
III		

The above form is the only exception to the definition of Finite verbs.

### 2 Past Indefinite

	Singular		Plural
Masculine	ho-t-o		
Feminine	ho-t-i		ho-t-a
Neuter	ho-t-u		

Now the above mentioned eight paradigmatic sets may be explained by taking the paradigms of the root / ker / 'to do'

#### 3.4.1.1. Present Indefinite

	Singular	Plural
I	ker-u-c	ker-a-c
II	-	ker-o-c
III	-	-

There are four forms in this paradigm, three of which are shown above, the fourth / ker-a-c / fills the places shown by a dash / - /.

There is a two-way number distinction in the first person only. There is also a two-way distinction of person in plural only. The second and the third singular and the third plural have the same shape. There is no gender distinction. The structure of these forms is : Root + person/number suffix + the abbreviated form of / che / the present indefinite form of / ho / to be.

Singular : R + u - a + c

Plural : R + Pl. suffix a-o-e+c

#### 3.4.1.2. Present Continuous.

	Singular	Plural
Masculine	ker-t-o-c	ker-t-a-c-
Feminine	ker-t-i-c	
Neuter	ker-t-u-c	

There are four forms in this paradigm. There is a three-way gender distinction in singular, and no gender distinction in plural. Also note that there is no distinction of person except of course that the neuter form implies the third person only. The structure of these forms is :

Root + Present tense marker + gender/number + abbreviated form of / che /, the present indefinite form of / ho / to be.

Singular : R + t + o ~ i ~ u + c (abbreviated form of / che /

Plural : R + t + a + c (abbreviated form of / che /)

### 3.4.1.3. Past Indefinite

	Singular		Plural
Masculine	ker-y-o		ker-y-a
Feminine & Neuter	ker + i		

There are three forms in this paradigm. There is a two-way gender distinction in singular and no gender distinction in plural. There is no distinction of person. The structure of these forms is :

Root + Past tense marker + gender/number suffix

Singular :    Masculine    R + y + o  
                          Feminine    R + ø + i  
                          & Neuter

Plural :                            R + y + a

The verb / ja / becomes / ga / before a past tense suffix.

Examples :

ga-y-o

ga-ya

gay

Before / i / the past tense suffix is / ø /.

3.4.1.4.	<u>Past continuous</u>	
	Singular	Plural
Masculine	kər-t-o-to	kər-t-a-ta
Feminine	kər-t-i-ti	
Neuter	kər-t-u-tu	

There are four forms in this paradigm. There is a three-way gender distinction in singular and no gender distinction in plural. Also note that there is no distinction of person except, of course, that the neuter form implies the third person only.

The structure of these forms is :

Root + Present tense marker + gender/number suffix + the abbreviated form of the corresponding past tense forms of the root / ho / 'to be'

Singular : R+t+o-i-u+to-ti-tu (the abbreviated forms of / hoto, hoti and hotu / respectively).

Plural : R+t+a+ta (the abbreviated form of / hota / )

3.4.1.5.	<u>Perfect</u>	
	Singular	Plural
Masculine	kər-y-o-c	kər-y-a-c-
Feminine & Neuter	kər-i-c	

There are three forms in this paradigm. There



is a two-way gender distinction in singular and no gender distinction in plural. There is no distinction of person.

The structure of these forms is as follows :  
 Root + Past tense marker + Gender/Number + Abbr. form  
 of / che /, the present indefinite form of / ho / 'to be'.  
 Singular : Masculine : R+Y+O+C (abbr. form of / che /)  
               Feminine : R+~~O~~+I-C (abbr. form of / che /)  
 Plural : R+Y+A+C (abbr. form of / che /)

Note : The perfect paradigm is formed by adding the abbreviated form of / che / to the past tense paradigm.

#### 3.4.1.6. Pluperfect :

	Singular		Plural
Masculine	kər-y-o-to		
Feminine	kər-i-ti		kər-y-a-ta
Neuter	kər-i-tu		

There are four forms in this paradigm. There is a three-way gender distinction in singular and no gender distinction in plural. There is also no distinction of person except, of course, that the neuter form implies the third person only.

The structure of these forms is :  
 Root + Past tense marker + Gender/Number + Abbreviated

form of the corresponding past tense forms of the root / ho / 'to be'.

Singular : Masculine : R+y+o+to (the abbr.form of /hoto/).

Feminine : R+~~o~~+i+ti (abbr. form of /hoti/,  
/hotu/ respectively)

Plural : R+y-a+ta (abbr. form of /hota /)

### 3.4.1.7. Future :

	Singular	Plural
I	--	kər-s-a
II	--	kər-s-o
III	x	x

There are four forms in this paradigm, two of which are shown above. The third / kər-is / fills the places shown by a dash '-' and the fourth / kər-s-i / fills the places shown by 'x'.

There is a two-way number distinction in the first and second persons only. There is also a three-way distinction of person in plural. The first and the second person singular have the same shape. Similarly the third person has the same form both in singular as well as in plural. There is no gender distinction. The structure of these forms is :

Root + Future tense suffix + Person/Number suffix.

Singular : R + is +  $\phi$  - i (I and II) and R + s + i (III)

Plural : R + s + a - o - i.

3.4.1.8. Imperative :

Singular	Plural
kar	kar-o

There are only two forms in this paradigm. There is no gender distinction. There is a two-way number distinction.

The structure of these forms is :

Root + Number Suffix.

Singular : R +  $\phi$ .

Plural : R + o.

3.4.1.9. Morphophonemic rules

When the suffixes are added to the verb roots some morphophonemic changes take place in the stem or suffix or both. The following are the general rules of these changes.

- 1) When a suffix beginning with a vowel / a, o / is added to the roots ending in a vowel, there is an increment / w / between them.

Examples :

kha+a-c	>	kha-w-a-c-	'we eat'
kha+o+c	>	kha+w+o+c	'you (pl.) eat'
ja+a+c	>	ja-w+a+c	'we go'
ja+o+c	>	ja+w+o+c	'you (pl.) go'

de+a-c	>	de-w-a-c-	'we give'
de+o-c	>	de-w-o-c-	'you (pl.) give'
pi+a-c	>	pi+w-a-c	'we drink'
pi+o-c	>	pi+w+o-c	'you drink'

2) (a) The initial / ə / of the suffix is dropped after a stem ending <sup>(n)</sup> vowel except / i /

Examples :

kha+a-c	>	khac	'they eat' or he/she/it eats'
de+e-c	>	dec	'he/she gives' (or they give)
le+eic	>	lec	'he/she/it takes' (or they take)

(b) The final vowel / i / of the stem and the initial / ə / of the suffix together become / e /.

Examples :

pi-ə-c-	>	pec	'he/she drinks or they drink'
---------	---	-----	----------------------------------

3) The final vowel / a / of the stem and the initial vowels / iu / of the following suffix, together become / əy /, / əw / respectively.

Examples :

kha+i	>	khəy	'he/she ate'
ja+i	>	gəy	'she/he want'
kha+u-c	>	khəw-c	'eat'
ja+u-c	>	jəw-c	'I go'

4) The final vowels / i, e / of the stem and / u / of the suffix, together become / yu-u /

examples :

pi+u-c	>	pyuc ~ puc	'I drink'
de+u-c	>	dyuc ~duc	'I give'
le+u-c	>	lyuc ~ luc	'I take'

5) The vowel / i / of the suffix is dropped after a stem ending in a vowel except / a, e /

(a) Examples :

pi + i	>	pi	'she/he drank'
pi + is	>	pis	/you will drink
ho + i	>	hi	'he/she/it becomes
ho + is	>	his	'I/you/will become

(b) e + i > i

Examples: de + i > di 'he/she/gave' (or they gave)  
 le + i > li 'he/she took'

(c) o + u > u

Examples: ho+ u - c > huc 'I become'

6) The vowel in the final syllable a stem of the phonemic patterns (c) VCVC is dropped before a vowel.  
 i.e. (c) VCVC > (c) VVC before a vowel.

Examples : huber + u - c > hubruc 'I stop'  
 huber + i > hubri 'he/she/it stopped'

7) (a) aw + u > ew

Examples : caw + u - c > cawc 'I bite'  
 aw + u - c > ewuc 'I come'

The verbroot / aw / 'to come' is a special root, which though obeys this rule, has the shape / ew / before all suffixes, except in imperative singular where the original root itself is used.

Examples : ew - a - c 'we come'  
 ew - o - c 'You come! (plural)  
 ew - e - c 'you come' (singular)  
 'he/she comes'  
 'they come'  
 ew - t̃ - o - c 'I am coming' etc.

8) ew + u > ew

Examples : dhew + u - c > dhewe 'I wash'

9) aw + i > ey

Examples : caw + i > cey 'she/it bit'  
 caw + is > cays 'I/you (singular) will bite'

10) ew + i > ey

Example : dhew + i > dhey 'he/she/it washed'

11) The root final / w / is dropped before / y / the past tense marker.

<u>Examples</u> :	caw + y - o	>	cayo	'I/you (singular) bit'
	caw + u - a	>	caya	'we/you(plural)/they bit'
	dhaw + y - o	>	dheyo	'I washed'
	dhaw + y - a	>	dhaya	'we washed'
	aw + y - o	>	eyo	'I came'
	aw + y - a	>	aya	'we came' etc.

### 3.4.2. Class II : Infinitive Verb Forms :-

These verb forms may be further divided into three groups 1) Infinitives, 2) present infinitive and 3) past infinitive, 4) obligatory forms.

#### 3.4.2.1. Infinitive :-

The infinitives are formed by suffixing / -an / to the verbal bases.

The general morphophonemic rules are applicable in forming the infinitives also.

#### Examples :

pi-w-an	'to drink'
ja-w-an	'to go'
baṭ-an	'to sit'
khel-an	'to play'
de-w-an	'to give'
əw-an	'to come'

#### 3.4.2.2. Present Infinitive :-

a) Present infinitive forms are formed by suffixing a morpheme / -ta / to the verb root. The general morphophonemic rules hold good here. They may be called - following the traditional grammar, Present participles.

#### Examples :

dek-ta	'seeing'
waṭdek-ta	'waiting for'
kar-ta	'doing'



ghas-ta	'rubbing'
icar-ta	'asking'
mar-ta	'beating'
phir-ta	'wandering'
dhakal-ta	'pushing'
serak-ta	'moving'
tod-ta	'cutting'
rad-ta	'weeping'
wader-ta	'shouting'
uter-ta	'receding'
de-ta	'giving'
jel-ta	'burning'

(b) / -t / has an allomorph / -et / which is added to the verbroot.

Examples :

kar + et > kar-et (tewa)	'while doing'
ja + et > jat (tewa)	'while going'
aw + et > aw-et (tewa)	'while coming'
ghal + et > ghal-et (tewa)	'while establishing'

These forms are used when the adverb /tewa/ follows them; while the forms of (a) are generally used when followed by a finite verb form.

**3.4.2.3. Past Infinitive forms (or Gerunds) :-**

The gerundial is formed by suffixing a morpheme

/ -iken / to the roots.

The general morphophonemic rules are applicable here also.

Examples :

khayken	'having eaten'
jayken	'having gone'
ayken	'having come'
milayken	'having collected together'
hubriken	'having stopped'
utr-iken	'having got down'
eyk-ikn	'having heard'
dek-iken	'having seen'
piken	'having drunk'
liken	'having taken'
keyken	'having said'
ud-iken	'having flown'
tod-iken	'having cut, (broken)'

3.4.2.4. Obligatory verbal forms :

The obligatory verbal forms are derived by suffixing / -nu / to the verb roots.

Examples :

kar-nu	'should do'
aw-nu	'should come'
ja-nu	'should go' etc.

## 3.5.

Derivation3.5.0. General Remarks :-

Words in khatri show three different kinds of formation according to the number and nature (or type) of morphs they comprise.

I) A simple word :- which consists of a single morpheme. Examples : ghar, cagot, haw, ani, kar, dhar, etc.

II) A complex word :- which consists of a simple word + a suffix. Examples : chokr-o, chokr-i, kuḍḍ-o, kuḍḍ-i, khel-nar, Raja-n; tyo, kon, yo, payl, akra, tis; bal-pen; jaw-d; dekad, ekda, tawa, etc.

III) A compound word :- which consists of two simple words.

Examples :

jen kido	'bee'
par ghodo	'water horse'
arany jagal	'thick forest'

The inflexion of these words has been described in the foregoing sections. The derivation of the complex and the compound words is described in this section.

## 3.5.1. The following types of derivatives are formed :

- 1) Adjectives, 2) Substantives, 3) Adjective and substantive,
- 4) Verbs, 5) Adverbs, 6) Numerals.

### 3.5.1.1. Adjectives :

Adjectives are formed from the following bases :

- a) from substantives, pronouns and adverbs.
- b) from verbal bases.
- c) from numerals.
- d) from infinitives.
- e) from demonstratives.

#### (a) Adjectives from substantives, pronouns and adverbs

Adjectives are formed by suffixing a possessive morpheme / -n / in the sense 'of' to the oblique forms of substantive pronouns and adverbs. These derived adjectives behave in every respect like the adjectives of group 1.

#### Examples :

raja-n-o	beṭo	'king's son'
raja-n-a	beṭa	'king's son'
raja-n-i	beṭi	'king's daughter'
raja-n-e	beṭe	'king's daughters'
raja-n-u	ghoḍo	'king's horse'
raja-n-a	ghoḍa	'king's horses'
raja-n-a	beṭan	'to the King's son'
raja-n-a	betahonne	'to the king's sons'
raja-n-a	betin	'to the king's daughters'
raja-n-a	betehonne	'to the king's daughters'
raja-n-a	ghoḍan	'to the king's horse'

raja-n-a	ghodahonne	'to the king's horses'
puna-n-u	bajar	'A market of Poona' etc.
hyā-n-o	chokro	'a boy of this (place)'
hyā-n-a	chokra	'boys of this (place)'
hyā-n-i	chokri	'a girl of this (place)'
hyā-n-e	chokre	'girls of this (place)'
hyā-n-u	gher	'a house of this (place)'
hyā-n-a	ghero	'the houses of this (place)'
hyā-n-a	chokran	'to the boy of this (place)'
hyā-n-a	chokrahonne	'to the boys of this (place)'
hyā-n-a	chokrin	'to the girl of this (place)'
hyā-n-a	chokrehonne	'to the girls of this (place)'
hya-n-a	gherne	'to the house of this (place)'
hyā-n-a	gherohonne	'to the houses of this (place)' etc.
kha-n-o	chokro	'boy of what (place)'
tha-n-o	chokro	'boy of this (place)' etc.

In the case of pronouns this suffix / -n /  
has a zero allomorph. / -∅ /.

Examples :

mar-o	beṭo	'my son'
mar-a	beṭa	'my sons'
mar-i	beṭi	'my daughter'
mar-e	beṭe	'my daughters'
mar-u	gher	'my house'
mar-a	ghero	'my houses'
mar-a	betan	'to my son'
mar-a	betahonne	'to my sons'
mar-a	betin	'to my daughter'
mar-a	betehonne	'to my daughters'
mar-a	ghorne	'to my house'
mar-a	gherohonne	'to my houses' etc.
hemar-o	beṭo	'our son'
hemar-a	beṭa	'our sons'
hemar-i	beṭi	'our daughter'
hemar-e	beṭe	'our daughters'
hemar-u	gaw	'our village'
hemar-a	gawo	'our villages'
hemar-a	betan	'to our boy'
hemar-a	betahonne	'to our boys'
hemar-a	betin	'to our daughter'
hemar-a	betehonne	'to our daughters'
hemar-a	gawne	'to our village'
hemar-a	gawohonne	'to our villages' etc.

Similarly	tar-o	beṭo	'your son' (singular)
	tar-a	beta	'your son'
	tari	beti	'your daughter'
	taru	ghar	'your house' etc.
	tumaro	beṭo	'your son' (plural)
	tumar-a	beta	'your sons'
	tumar-i	beti	'your daughter'
	tumare	beṭe	'your daughters'
	tumar-u	ghar	'your house'
	tumar-a	ghero	'your houses' etc.
	tin-o	beṭo	'his son'
	tin-a	beta	'his sons'
	tin-i	beti	'his daughter'
	tin-e	bete	'his daughters'
	tin-u	ghar	'his house'
	tin-a	ghar	'his houses' etc.
	tawn-o	beṭo	'their son'
	tawn-a	beta	'their sons'
	tawn-i	beti	'their daughter'
	tawn-e	beṭe	'their daughters'
	tawn-u	ghar	'their house'
	tawn-a	ghero	'their houses'
Similarly	jin-o	beṭo	'whose son'
	jawn-o	beṭo	'whose sons' (plural).

in-o	beto	'this man's son'
yaw-no	beto	'these men's sons' etc.
kon-o	beto	'whose son'
kon-i	beti	'whose daughter'
kon-u	ghar	'whose house' etc.

(b) Adjectives from verbal bases :

i) Adjectives are formed by suffixing the morpheme / -el / to the verbal bases. The general morphophonemic rules given in 3.3.4. hold good here also. Further, gender and number suffixes are added to these adjectival bases. These derived adjectives behave in every respect like adjectives of group 1. They may be called, following the traditional grammar, 'Past participles' :

Examples :

kar-el-a-i-u	'that which is done'
kar-el-a-e-a	'those which are done'
as-el-o-i-u	'that which exists'
pad-el-o-i-u	'that which has fallen'
belay-el-o-i-u	'that which is called'
cay-el-o-i-u	'that which is bitten' etc.

(c) Adjectives from numerals :

Adjectives are formed by adding the morpheme / -w / to the numerals. The numeral /ek, don/ have an



irregular shape of / pay- , dus- / respectively before this morpheme / -w /. The morpheme / -w / has four allomorphs / -l, -r, -aw, -w /

/ -l / occurs after / ek /

/ -r / occurs after / don /

/ -aw / occurs after / tis, calis, is, pannas/ etc

/ -w / Occurs elsewhere.

These derived adjectives behave in every respect like the adjectives of group 1.

Examples :

pay-l-o	chokro	'the first boy'
pay-l-a	chokra	'the first boys'
pay-l-i	chokri	'the first girl'
pay-l-e	chokre	'the first girls'
pay-l-u	ghar	'the first house'
pay-l-a	chokran	'to the first boy'
pay-l-a	chokrin	'to the first girl'
pay-l-a	gherne	'to the first house' etc.
dusr-o	chokro	'the second boy'
dusr-i	chokri	'the second girl'
dusr-u	ghar	'the second house'
dusr-a	chokran	'to the second boy'
dusr-a	chokrin	'to the second girl'
dusr-a	gherna	'to the second house' etc.

Similarly	tisr-o	chokro	'third boy'
	pac-w-o	chokro	'fifth boy'
	pac-w-i	chokri	'fifth girl'
	pac-w-u	gher	'fifth house'
	pac-w-a	chokran/chokrin/gherne	etc.

Similarly	che-w-o-i-u		'sixth'
	sat-w-c-i-u		'seventh'
upto	etra-w-o-i-u.		'eighteenth'
	is-aw-o	chokro	'twentyeth boy'
	is-aw-i	chokri	'twentyeth girl'
	is-aw-u	gher	'twenteth house'
Similarly	tis-aw		'30th'
	calis-aw		'40th'
	pennas-aw		'50th' etc.

(d) Adjectives from infinitives :

Adjectives are also formed by suffixing the morpheme / -u / to the infinitives. These derived adjectives behave like the adjectives of group 2.

Examples :

piwan-u	'drinking'
jawan-u	'going'
ewan-u	'coming'
karan-u	'doing'
betan-u	'sitting'
wacan-u	'reading' etc.

(e) Adjectives from demonstratives :

The third personal pronouns are formed from the demonstratives / ti / 'that', / i / 'this' and / ji / 'who'; and also from the interrogative pronoun / kon / is derived from / k- /. These are treated in 3.2.2.

Adjectives are formed from the demonstratives / ti / and / i / and / k- /.

No such derivative adjective is formed from the demonstrative / ji /.

These Adjectives are formed as shown below :

1) by suffixing a morpheme / ewd-/. The final / i / of the demonstratives is dropped before this suffix. These adjectives behave in every respect like the adjectives of group 1. The form / tewd- / has an alternative shape / tew /.

Examples :

tewdo-tewdo	chokro	
tewdi-tewdi	chokri	
tewdu-tewdu	ghar	etc.

Similarly	ewdo	chokro
	ewdi	chokri
	ewdu	ghar etc.
	kewdo	chokro
	kewdi	chokri

k-ewd-u gher  
 kewd-a loko etc.

ii) by suffixing a morpheme / -tk / in the sense of 'so much'. These adjectives also behave like the adjectives of group 1.

N.B. : The difference between these morphemes is that

1) / ewd- / refers mostly to the number and size while 2) / -tk / mostly refers to time.

Examples :

ti-tk-o-i-u	'that much'
i-tk-o-i-u	'this much'
ki-tk-o-i-u	'how much.'

iii) by adding a morpheme / ays / in the sense of 'that type'. The final vowel / i / is dropped before this morpheme. These adjectives also behave like adjectives in group 1.

Examples :

t-ays-o-i-u	'of that type'
ays-o-i-u	'of this type'
k-ays-o-i-u	'of what type'

### 3.5.1.2. Substantives

Substantives are derived from substantives, adjectives and adverbs as shown below.

(a) by adding the morpheme / -wal / to the substantives, adverbs and the adjectives derived from verbal bases

(i.e. the past participles). This morpheme indicates that the person or thing 'belongs to' or 'in possession' of the thing expressed by the base. Further, gender and number suffixes are added to these substantives i.e. they behave like the substantives of group 1.

Examples :

khet-wal-o-i	'one who is in possession of a field'
kha-wal-o-i	'of what place'
tha-wal-o-i	'of that place'

(b) by adding the morpheme / -pen / to the substantives and adjectival bases. These substantives behave like the substantives of group 2.

Examples :

bal-pen	'childhood'
alai-pen	'idleness'
mottu-pen	'greatness'
san-pen	'wisdom'

(c) Substantives from Substantives :-

Substantives are formed by adding one substantive to another substantive.

Examples :

jen kido	'bee'
pan zhodo	'water horse'.

3.5.1. Adjective and substantive from verbal bases :-

Adjective and subjective are formed by suffixing

the morpheme / -nar / to the verbal bases. This morpheme indicates that the action denoted by the root will be done by that person. These derivatives behave like both substantives of Group 1 and adjectives of Group 1, i.e. they take gender and number marks before they are used.

Examples :

	kha-nar-o-i-u	'one who eats'
	ja-nar-o-i-u	'one who goes'
	khel-nar-o-i-u	'player'
(lakud)	tod-nar-o-i-u	'(wood) cutter'
	nacker-nar-o-i-u	'dancer'
	jaduker-nar-o-i-u	'a magician'
	de-nar-o-i-u	'one who gives'
	dek-nar-o-i-u	'one who sees'
	dekad-nar-o-i-u	'one who shows'
(sap)	khelad-nar-o-i-u	'a snake carmer' (lit. one who makes (snake) play).

3.5.1.4. Verbs from verbs

(a) The causative base is formed by suffixing a causative morpheme / -ad / to the verb roots. The general morphophonemic rules hold good here also.

These causal bases behave in all respects like verbal bases i.e. they take tense, person and number suffixes like verbs.

Examples :

ja-w-ad	'cause to go'; 'lose'
kha-w-ad	'cause to eat' i.e. feed.
pi-w-ad	'cause to drink'
dek-ad	'show'
aw-ad	'cause to come'
le-w-ad	'cause to take'
de-w-ad	'cause to give' etc.

(b) Double causatives :

The double causatives are found in some rare cases. They are formed by suffixing the causative morpheme / -ad / to the causal bases, described in (a) above.

Examples :

dekad-ad	'come to snow'
jamad-ad	'come to gather' etc.

3.5.1.5. Adverbs

adverbs are derived from (a) numeral and

(b) demonstratives.

(a) Adverbs from numerals

Adverbs are derived by suffixing a morpheme / -da / to the numerals, in the sense of 'so many times'

Examples :

ek-da	'once'
don-da	'twice'

	tin-da	'thrice'
	car-da	'four times'
upto	dess-da	'ten times'
	is-da	'twenty times'
	tis-da	'thirty times'
upto	newad-da	'ninety times'
	saw-da	'hundred times'
	hejar-da	'thousand times'

(b) Adverbs from demonstratives

Adverbs are formed from the demonstratives / tɪ / and / i / and / k / as shown below :-

i) by suffixing a morpheme / əw / in the sense of 'manner', 'way'. The final / i / is dropped before / əw /. The demonstrative / i / and the morpheme / əw / together give rise to the shape / hɛw /.

Examples :

təw	'that way', 'that manner'
hɛw	'this way'; 'th manner'
kəw	'in what manner', 'how'

ii) by adding / -əwa / to indicate time.

Examples :

təwa	'then', 'at that time'
ətta	'now'
kəwa	'when', 'at what time'



iii) by adding / ha / to indicate place. The final / i / of / ti / is dropped. The demonstrative / i / has an irregular form / hyā /.

examples :

tha	'there'
hyā	'here'
kha	'where'

and iv) by adding / -kede / in the sense of 'towards' / k- / has the shape of / ki / before this morpheme.

examples :

ti-kede ( -tikde )	'towards that'
ikede ( -ikde )	'towards this'
kikede ( -kikde )	'towards what'

### 3.5.1.6. Numerals from numeral

The basic numeral morphemes are given below :

Group No. 1 :

ek	'one'
don	'two'
tin	'three'
car	'four'
pac	'five'
che	'six'
sat	'seven'
aṭ	'eight'

naw	'nine'
dess	'ten'

Group No. 2 :

<u>ak</u> -ra	'eleven'
<u>ba</u> -ra	'twelve'
<u>te</u> -ra	'thirteen'
<u>ca</u> w-da	'fourteen'
<u>pa</u> nd-ra	'fifteen'
<u>so</u> -la	'sixteen'
<u>sa</u> t-ra	'seventeen'
<u>at</u> -ra	'eighteen'
ekonis	'nineteen'

Group No. 3 :

<u>i</u> -s	'twenty'
<u>ti</u> -s	'thirty'
<u>ca</u> li-s	'forty'
<u>pa</u> nnas	'fifty'
saṭ-saṭi	'sixty'
saṭṭar	'seventy'
<u>ay</u> -si	'eighty'
<u>na</u> w-ṣḍ	'ninety'

Group No. 4 :

saṭ	'hundred'
haṭar	'thousand'
lak	'lac'
karod	'crore'

Group No. 1. numerals from / ek / to / dess / are single morphemes.

Group No. 2. numerals from / akra / to / atra / consist of two morphemes each, while the numeral / ekonis / contain three morphemes. They may be analysed as follows: / akra / to / atra / consist of allomorphs of the morpheme / ek / to / at / respectively (which are underlined) each followed by the morpheme / ra / which has the allomorph / da / after / caw / 'four'; and / la / after / so / 'six'.

The numeral / ekonis / consists of three morphemes, viz. morpheme / ek / + / on / 'minus' + / is / 'twenty'; together meaning 'twenty minus one' i.e. 'nineteen'.

Group No. 3 There are decades, which consist of allomorph of the morphemes / don / to / new / followed by the morpheme / -s / meaning 'decade', which has the allomorph / -si / after / at / / -ed / after / new /.

/ che / and / sat / have irregular forms / sat-sati / and / setter / respectively.

Group No. 4 These numerals also consist of one morpheme each.

Numerals from 21 to 29, 31-39 etc. are formed by suffixing the oblique morpheme / -er / to the numerals / is, tin, calis / etc. and then adding the basic numeral / ek / to / new /.

Examples :

	is-er ek	twenty one.
	is-er don	twenty two.
	is-er tin	twenty three.
	is-er car	twenty four.
	is-er pac	twenty five.
	is-er che	twenty six.
	is-er sat	twenty seven.
	is-er at	twenty eight.
	is-er new	twenty nine.
	tis-er-ek	thirty one
upto	tis-er new	thirty nine etc.

### 3.6. Sample Text with Grammatical Analysis :

A sample text with the grammatical analysis is given in this section, to illustrate the statements made in the foregoing sections on the morphology of the Khatri dialect. The first ten sentences of the text No. 6 in appendix I are chosen for the purpose. The following procedure is followed :-

Each Khatri sentence is given with the inter-linear as well as the free translation.

The original Khatri sentence is given in (A). The inter-linear translation is given in (B) and the free translation is given in (C).

The words in each sentence are numbered to facilitate to give the reference in the grammatical analysis.

After all the ten sentences of the text, the detailed grammatical analysis of all the words in every sentence is given in the same order as that of the words in the text.

Reference to the relevant section of the morphology is given after each grammatical element. However, reference to the same grammatical element is not given every time it occurs. The reference is given at it's first occurrence only.

- I. A. <sup>1</sup>ek <sup>2</sup>siwem <sup>3</sup>ek <sup>4</sup>simpi <sup>5</sup>hoto.  
 B. one village one tailor (he) was.  
 C. There was a tailor in a village.
- II. A. <sup>1</sup>tyo <sup>2</sup>tope <sup>3</sup>siwiken <sup>4</sup>bajarne  
 B. He caps having stitched to the market  
 A. <sup>5</sup>likan <sup>6</sup>likan <sup>7</sup>jatoto.  
 B. to sell having taken (he) was going.  
 C. Having stitched the caps and taking them he was going to the market to sell them.
- III. A. <sup>1</sup>bajar <sup>2</sup>gherti <sup>3</sup>lay <sup>4</sup>dur <sup>5</sup>hotu  
 B. market from house much away (it) was  
 C. The market was far away from (his) house.
- VI. A. <sup>1</sup>tina <sup>2</sup>seti <sup>3</sup>tyo <sup>4</sup>erany-jadgeleni  
 B. of that for he forest (thick-jungle) from within a  
 A. <sup>5</sup>janu <sup>6</sup>padututu.  
 B. going (it) was falling.  
 C. Therefore, he had to go through a thick forest.
- V. A. <sup>1</sup>tyo <sup>2</sup>ekda <sup>3</sup>tope <sup>4</sup>likan <sup>5</sup>jat  
 B. he once caps having taken going  
 A. <sup>6</sup>tewa <sup>7</sup>watam <sup>8</sup>eupar <sup>9</sup>hu.  
 B. then on the way noon (it) became.  
 C. Once, when he was going taking the caps, it became noon.

- VI. A. <sup>1</sup>ley <sup>2</sup>unn <sup>3</sup>hotu.  
 B. much sunlight (Heat) (it) was.  
 C. There was much heat.
- VII. A. <sup>1</sup>tina <sup>2</sup>seti <sup>3</sup>tyo <sup>4</sup>ek <sup>5</sup>jhadna <sup>6</sup>khale  
 B. of that for he one of tree under  
 A. <sup>7</sup>aram <sup>8</sup>lewa <sup>9</sup>seti <sup>10</sup>lidyo.  
 B. rest to take for (he) lied down.  
 C. Therefore, he lied down under a tree to take rest.
- VIII. A. <sup>1</sup>tauc <sup>2</sup>tine <sup>3</sup>jhamp <sup>4</sup>lagi.  
 B. in that way only to him nap (it) stuck  
 C. Immediately sleep came (over him).
- IX. A. <sup>1</sup>te <sup>2</sup>jhader <sup>3</sup>ley <sup>4</sup>medgya <sup>5</sup>betiyata.  
 B. that on tree many monkeys (they) were sitting.  
 C. There were many monkeys sitting on that tree.
- X. A. <sup>1</sup>te <sup>2</sup>haluc <sup>3</sup>khale <sup>4</sup>utriken  
 B. they slowly only down having descended  
 A. <sup>5</sup>tope <sup>6</sup>li <sup>7</sup>gaya.  
 B. caps having taken (they) went.  
 C. They slowly climbed down and taking the caps went away.

Grammatical analysis

- I
1. ek 'one', numeral (see 3.5.6.1.)
  2. gawem 'in village' Loc. sg.  
     < gaw 'village', neut. sub. gr.2 (3.1.1.2)  
     + em, an allomorph of the Loc. case suffix,  
         after consonants (see 3.1.1.7.)
  3. ek 'one' (see I.1. above)
  4. simpi 'tailor', masc. sub. gr.2 (see 3.1.1.2.)
  5. hoto 'he was', past indefinite, masc. sg.  
         of / ho / 'to be' (see 3.4.1.0.)
- II
1. tyo 'he', 3rd pers. sg. pronoun (see 3.1.2.1.)
  2. tope 'caps', pl. form of topi.  
     < topi 'cap', neut. sub. gr.2 (3.1.1.2.)  
     + e, an allomorph of pl. morpheme, after / i /  
         (see 3.1.1.4.)
  3. siwiken 'having stitched' Gerendial form.  
     < siw 'stitch', verb root.  
     + ikan, past infinite (gerendial)  
         morpheme (see 3.4.2.3.)
  4. bajarne 'to market' Dat. sg.  
     < bajar 'market', neut. sub. gr.2 (3.1.1.2)  
     + ne, dative case suffix. (3.1.1.7.3.)
  5. ikan 'to sell', Infinitive form.  
     < ik 'sell', verbroot.  
     + an, infinitive morpheme (see 3.4.2.1.)



6. liken 'having taken', Gerendial form.

< le 'take', verb root

+ iken, past. infinite morpheme (3.4.2.3.)

7. jatoto 'was going', past. cont. 3rd masc. sg.

(3.4.1.4.)

< ja 'go', verb root.

+ t, pres. tense marker.

+ o, gender morpheme.

+ to, abbr. form of / hoto /, past. Ind.  
masc. sg. of / ho / 'to be'.

III 1. bajar 'market', neut. sub. gr.2. (nom. sg.)

2. gherti 'from house', Inst. sg.,

< gher, 'house', neut. sub. gr.2 (3.1.1.2)

+ ti, inst. case suffix. (see 3.1.1.7.2.)

3. ley 'very much', adj. gr.2. (3.2.)

4. dur 'far', adverb. (3.3.)

5. hotu 'was', past. indef. neut. sg. of / ho / 'to be'

IV 1. tina 'of that', obl. form of / tin / derivative  
form

< ti, demonstrative

+ n, possessive morpheme (see 3.5.1.0.)

+ a, obl. morpheme.

2. seti 'for the sake of' I.P. (see 3.1.0.)

3. tyo, (see II. 1. above)

4. erany jaggalanti 'from within a thick forest'

< arany-jəŋgəl, a comp. word. neut. sub. gr.2  
(see 3.5.2.)

+ əm 'in' (see I.2. above)

+ ti, 'from' Instr. case suffix (see 3.1.1.7.)

5. janu 'had to go', obligatory form (3.4.2.4.)

< ja 'go' verb root.

+ nu, obligatory morpheme (3.4.2.4.)

6. peŋtutu 'was falling' past. cont. neut. sg.

< peŋ 'fall'

+ t, pr. tense marker. (see 3.4.1.)

+ u, neut. gender suffix.

+ tu, abbr. form of / hotu /, past.

inde. form of / ho / 'to be'.

V. 1. tyo (see II.1. above)

2. ekda 'once'.

< ek, 'one' numeral.

+ da, adv. abbreviated morpheme (3.5.5.)

3. tope 'caps' (see II.2. above)

4. liken (see II.6. above).

5. jat 'while going'; pres. infinite form (3.4.2.2.)

< ja, 'go' verb root

+ et, pres. infin. morpheme (3.4.2.2.)

6. təwa 'then' adverb derivative form (3.5.5.)

< ti, demonstrative

+ əwa, Adv. der. suffix. (3.5.5.)

7. waṭam 'on way', Loc. sg.  
 < waṭ 'way', neut. sub. gr. 2.  
 + am (same as I. 2. above).  
 8. dupar 'noon' neut. sub. gr. 2.  
 9. hu 'became', past indef. neut.  
 < ho 'become' (3.4.1.3.)

- VI 1. lay 'much' adverb.  
 2. unn 'sunlight (heat)', neut. sub. gr.2. (3.1.1.2.)  
 3. hotu, past ind. neut.  
 < ho 'to be'

- VII 1. tina (same as IV. 1. above)  
 2. sati (same as IV. 2. above)  
 3. tyo (same as II. 1. above)  
 3. ek (same as I. 1. above)  
 4. jhadna 'of tree' abl. form  
 < jhad 'tree' neut. sub. gr.2.  
 + n, possessive suffix (see 3.5.1a)  
 + a, oblique morpheme.  
 5. aram 'rest'  
 < aram, neut. sub. gr.2. (3.1.1.2)  
 + ḥ allomorph of acc. case suffix  
 after consonants (see 3.1.1.7.1.)  
 6. lawa 'to take' contracted form of / lewan /,  
 infinitive form of / le / to take.  
 7. sati (same as IV. 2. above)

8. lidyo 'he lied down', past. inde. III masc. sg.  
 < lid 'lie down, verb root.  
 + y, past tense marker (3.4.1.3.)  
 + o, masc. gender morpheme.

VIII 1. tew < tew 'in that way' adv. form of the  
 dem. / ti /.

+ ew, adv. dati. morpheme (3.5.5.)

2. e an emphatic particle.

3. tine 'to him' Dat. sg.

< tyo 3rd pers. masc. pron.

+ ne, dative case suffix (3.1.1.7.3.)

4. jhemp 'nap' neut. sub. gr. 2.

5. lagi < lag 'to over come'

+ g allomorph of past. ind. marker  
 before / i / (3.4.1.3.)

+ i, f & n. gender suffix

IX 1. te 'that' obl. form of the 3rd pers. pr / tay /.

< tay third pers. pronoun.

+ e oblique morpheme (3.2.2.6.)

2. jhader 'on tree'

< jhad 'tree' neut. sub. gr.2.

+ er, allomorph of wer, 'on', F.P.

3. ley 'much' adverb

4. madgya 'monkeys' pl. form.

< madgyo 'monkey' neut. sub. gr. 2.

+ a, allomorph of the pl. morpheme after o  
 (3.1.1.3.)

5. batyata 'were sitting', pluperfect, pl (3.4.1.6.)

< baṭ 'sit' verb root

+ y, past tense marker.

+ a, pl. marker.

+ ta, abbr. form of / hota /.

W. 1. te 'they' pl. of / tēy / 3rd pers. neut. pr.

< tēy neut. 3rd pr. (3.1.2.)

+ e, pl. morpheme. (3.1.2.3.)

2. haluc 'slowly' (3.3.)

< halu 'adverb'

+ a, emphatic particle.

3. khale 'down' adverb. (3.3.)

4. utriken 'having climbed down', gerundial form.

< uter 'to climb down'.

5. tope 'cars' (see II 2 above)

6. li 'having taken', shortened form of / liken /  
the gerundial form < / le / to take.

7. gaya 'they went' past. ind. pl.

< ja, 'go' verb root.

+ y past tense marker.

+ a pl. suffix.

APPENDIX - I

TEXTS

## TEXTS

### Introductory Remarks :-

1. Twentyone Khetri texts have been given in phonemic script. The English translation of these texts is given after every text. These texts include fifteen tales, four narratives and two dialogues. They are selected in such a way as to give a good representation of the structure of the dialect.

2. The first twenty texts were dictated to me by the informant Shri A. N. Fujari and the last two dialogues are based on the actual conversation between Shri Fujari and his cousin Shri A. C. Berwade. These texts were also recorded on the tape and checked to obviate any unnatural pauses from Dictation. Shri Fujari showed great interest in telling the stories. The texts, particularly the narratives, amply illustrate this.

3. For the easy understanding of the texts, some punctual marks are used in the 'Khetri' texts. The comma is used to indicate clause boundaries. Full stop is used to indicate the sentence boundaries. The inverted commas are used to indicate the direct speech. The sentences of each text are numbered to facilitate the

common reader in following the translation, where also the sentences are correspondingly numbered.

4. The Translation is neither literal nor free. It is a compromise between the two. Where ever necessary the literal meaning of a word or a sentence is given in the bracket.

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## 1. maru kaṇi

1. maru naw krisṇasa nersigṣa pujari.
2. hew tiser-aṭ weresno che. 3. hemara dadanu na nersigṣa nagosa pujari keyken che, eni emmanu naw withubay nersigṣa pujari keyken che. 4. hemara gharnu paristiti garib esnati mene jasti śikanu hu nhay. 5. maru śikanu merati satwi tewḍi hu. 6. egel śikaseti hew ley dhedpadyo. 7. hu-terbi mene te elne konu-bi madet miḷi nhay. 8. tinati maru śikanu tewduc rhey. 9. hew saḷ śikettewa ley sant gunṇo hoto. 10. hew egel saḷ choḍi. 11. ekkonisew-calisem solapurna hemara sawji narayansa walusa bareḍ yewnakeḍe simpinu kam śika-seti gayo, eni ek weresemec śiwanu kam śikyo. 12. mara pac bheyne eni ek bhey eni hew; hēw, hemi wetṭ sat jena che. 13. mara sebbi bheynohonna legno hwac eni mara enṇanu-bi legen huc. 14. tinu naw durgasa pujari. 15. te relwem nokri kerac. 16. maru legen ekkonisew-settecalisem hu. 17. maru legen hwa-werti hew hublim swetanu śiwanu dhendo suru keryo. 18. tha tin weres kadyo. 19. thanu hewa mene lagi nhay. 20. egel hew ekkonisew-trepennem punanu najik esela ghorpedi relwena gherme rhew-nara, hemara motṭa sawji witṭ. 21. eni mene hyānu hewa mani. 22. tewati hew hyāc rhewa lago. 23. hyā hew sob-bi

loko honna berobar khelimiti rhayo. 24. mane tin  
 beto ani ek beto che. 25. mara baykonu naw  
 radhabay keyken che. 26. maru kam cagot celel che.  
 27. hamara gherme hami seb-bi jana kawa oi hamari  
 bolic bolac. 28. etta el ji josi yewna saggat  
 inpharment keyken kam keranu mane lay manne ay.  
 29. tinati mane bi hamara bhasanu dnyan ay.

### 1. My Story

1. My name (is) Krisnasa Narsinga Pujari.  
 2. I am of thirtyeight years (age). 3. My father's  
 name (is) Narsinga Nagosa Pujari and my mother's  
 name is (Smt.) Vithubai Narsinga Pujari. 4. As the  
 condition of my family was very poor I could not have  
 much education. 5. I studied upto the marathi  
 seventh standard. 6. I struggled very much to study  
 further. 7. Still at that time I did not get anybody's  
 help. 8. Hence my education remained that much only.  
 9. When I was learning in the school I was of a very  
 quiet nature. 10. Afterwards I left the school.  
 11. In 1940 I went to Sholapur to learn tailoring  
 under my brother-in-law (Shri) Narayansa Valusa Barad,  
 and in one year only I learnt tailoring. 12. My five  
 sisters, one brother and myself, thus we are in all  
 seven people. 13. The marriages of all my sisters

have taken place and the marriage of my elder  
 brother also has taken place. 14. His name is  
 Durgasa Pujari. 15. He is serving in the Railway.  
 16. My marriage took place in 1947. 17. After my  
 marriage took place I started my own profession of  
 tailoring at Hubli. 18. I spent three years  
 there. 19. The climate there did not suit me.  
 20. Afterwards in 1953 I began staying in the house  
 of <sup>our</sup> eldest brother-in-law (Shri) Vitthalsa Ramasa  
 Merwade, who is staying in the Railway quarters at  
 Ghorpadi near Poona. 21. And the climate of this  
 (place) suits me very well. 22. Since then I have  
 been staying ( lit. I started staying) here only.  
 23. Here I lived happily and enjoyably ( lit. by  
 playing and mixing up ) with all the people. 24. I  
 have three daughters and one son. 25. The name of  
 my wife is (Smt.) Radhabai. 26. My work is going  
 on well. 27. At (our) home we all always speak our  
 dialect only. 28. At present I am working with  
 (Shri) L. G. Joshi as an informant; I like it very  
 much. 29. Thereby I also get the knowledge of our  
 language.

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## 2. upkarnu phed

1. ek gawam ek mottu nadi hotu. 2. ekda lay jorti waro chuti. 3. te warati ek muggi udiken te nadim padi. 4. tawa tay muggi thadpada legu, ani ikdetikhe deka legu. 5. te nadina dandawar ek mottu jhad hotu. 6. te jhader ek cudi betitu. 7. te cudin dekiken muggi, " cudubay, cudubay, ek pat todiken khale tak " kayken boli. 8. tawa tay cudi upperti ek pat todiken nadim taki. 9. tawa tay muggi te pat-kahe halu halu jayken pater bati. 10. thati tay pat teltu teltu nadina dandan ay poci. 11. how te mugginu jiw waci. 12. dusra dise ek manus te jhad-kahe ayken hubaryo, ani te jhader batela cudin dhondati marasati tyo dhondo cudina aggar bhirkawnaro towdamac muggi te manusna pogne jorti cay. 13. muggi cayel . . . robar manus gabakne khale batyo. 14. tawa dhondo tina hatemti knale padi. 15. te manusna awajti tay cudi upper udiken gay.

2. Gratefulness. (lit: Return of the obligation).

1. There was a big river in a village.  
2. Once the wind started blowing with great force.  
3. (Being carried away) by that wind an ant fell in that river. 4. Then the ant started struggling and looked

here and there. 5. There was a big tree on the bank of that river. 6. One sparrow was sitting on that tree. 7. Having seen that sparrow the ant said, "dear lady sparrow, dear lady sparrow, (please) throw down a leaf, removing it (from the tree). 8. Then the sparrow plucked a leaf from the tree and threw it (down) in the river, from above. 9. Then that ant slowly went towards that leaf and sat on it. 10. Then from, the leaf, floating and floating, reached the bank of the river. 11. In this way the life of that ant was saved. 12. The next day one man came towards that tree, stood, and when he was about to hurl the stone at that sparrow (lit: on the body of that sparrow), to kill it with the stone, the ant bit his leg very severely. 13. Immediately after that ant bit him the man sat down. 14. Then the stone slipped down from his hand. 15. By the sound of that man the sparrow flew up and went away.

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## 3. terselu kawlo

1. ekda ek kawlan pani piwan ley teres lagitu.  
 2. tay pani dhundaseti phirtutu. 3. tewa tine ek  
 jagawer bhandu disi. 4. tewa tay bhandam ka che  
 keyken tinawer eyken beti, ani bhandam deki. 5. tinam  
 pani hotu. 6. pani dekiken tine ley anand hu ani  
 dukk bi kewadi. 7. kakater tinam pani khale hotu.  
 8. tewa tine ek ekkal payda hu. 9. tay khale pedela  
 kheda ekek keriken apna monlati bhandam taka legu.  
 10. tewa, kheda kawkeu bhandam pada laga, tawtaw  
 pani upper owa legu. 11. pani upper eyawer tay pani  
 piwa legu, ani epnu teres bheryawer upper udi gay .

3. A thirsty crow.

1. Once a crow was very thirsty. 2. It was  
 wandering in search of water. 3. At that time it  
 saw a vessel in a place. 4. Then it came there and,  
 to see what was there in that vessel, sat on it and  
 looked into the vessel. 5. There was water in that  
 (vessel). 6. Having seen the water it felt extremely  
 happy and (at the same time) also felt sorry. 7.  
 Because the water was very low (at the bottom) in that.  
 8. Then an idea struck it. 9. The crow took the  
 pebbles, fallen on the ground, in his beak and began

to drop them in the jar. 10. Then as the pebbles began falling into the jar, so the water started rising up. 11. When the water rose up, the crow drank the water and after it's thirst was quenched, it flew away.

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#### 4. deyalu rajo

1. anantpur nawna gavam ek rajo rajy kartoto.  
 2. tine sikar keranu lay haws hotu. 3. tyo derroj  
 sikar khelan jatoto. 4. ek dis tyo rajo apna  
 pradanna sagat sikar sati jajjalne gayo. 5. tine ek  
 jaso kedti hulinu wadertte awaj awa lagu. 6. tawa  
 rajo te dikkne nhata lego. 7. rajo nhatat te dekiken  
 pradan bi rajan pasal nhata lego. 8. doni jana  
 miliken tha gaya. 9. tawa tawne sambar ek hulinu jodi  
 apna beccahonne sagat cinnatki kerat te disi.  
 10. tay dekiken rajana mannam icar payda hu ki.  
 11. "haw jar hulin maryoter, tina berne lay dukk hoc.  
 12. tinasati haw tine nhay marnuc cagot." 13. kayken  
 rajo hulin na martac apna rajwadan ey chodyo.

#### 4. A Kind King

1. A king was ruling in a town by name Anantpur. 2. He had a great interest in hunting (lit. to play the game of hunting). 3. Every day he used to go for hunting. 4. One day that king went to the forest for hunting along with his minister. 5. A roaring sound of a tiger started coming to him from one place. 6. Then the king began to run towards that direction. 7. Having seen the king running, the minister also started running behind the king. 8. Both together went there. 9. At that time they saw a pair of tigers, playing with their young ones. 10. Having seen that, the king thought ( lit. a thought arose in his mind ). 11. "If I kill the tiger then it's mate will be very much grieved. 12. For that (reason) it is good that I do not kill it". 13. So ( lit. Having thought like this ) the king went back to his palace without killing that tiger.

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## 5. sabbiti upyognu kon

1. ek khetam ley gadbad calitu. 2. jorti awaj awtutu. 3. gay boli, "haw manusne sabbiti ley upyognu che, ka katar haw tina lekruhonne dud dyuc".
4. mendi boli :- haw manusne ley upyognu che,  
kakatar haw tine ani tina lekruhonne garam kapda seti maru unni dyuc.
5. ghodo boli :- haw tawne dur dur gawne lijawc.  
mane chodya tar tawne ewda dur celanu hotu nhei. 7. tinaseti haw srest.
8. bayl boli :- 9a. haw rentikhegcuc. haw nhey esi tar manusne khetam renti marnu jemya nhey.  
9b. tawa khetam pik bi awtu nhey.  
10. tawne roti karan enaj honuc.  
11. tinaseti sabbiti hawc upyognu che.
12. murge bolya :- hami anda ghalac. hami bi tumsara ewdac munusne upyogna che.
13. tawa ek sanu billadi khetam ek bhiter betitu.
14. tay boli, 15. "manusne tumi subbi jena honu.
16. tumi ekeka dusra na karan ekek kam karec.
17. hawbi manusne upyognu che, kakatar enaj khawana undrohonne haw dheruc. 18. hami sabbi ana gadibhay nani rhewa, ani apnu, kam kara". 19. haw te khetam ani sant hu.

5. Who is the (most) useful of all ?

1. There was a great commotion in one field.
2. Noise was coming loudly. 3. The cow said "of all (the animals) I am the most useful to man; because I give milk to his children".
4. The sheep said, "I am the most useful to man; because I give my wool to him and his children (also), for (making) warm clothes".
5. The horse said, "I take them to far off villages.
6. Without me (lit. If I am left), they could not walk so far. 7. Therefore, I am the best of all".
8. The ox said, " I pull the plough. 9a. Without me (lit. If I were not there) the man would not succeed in ploughing his fields. 9b. Then corn also does not come forth in the field. 10. (But) he does require corn to prepare bread. 11. Therefore, I am the (most) useful of all".
12. The hens said, "We lay eggs. 13. We are also as useful to man as you".
13. Then a clever cat sat on a wall in the farm yard.
14. It said, "Man needs you all. 15. You each do something which others can not do. 16. Even I am useful to man. 17. For, I catch the mice that eat up the corn. 18. Let us all live like friends and each do our own work". 19. So there was peace in the farmyard again.

## 6. simpī oni tope

1. ek gawam ek simpī hoto. 2. tyo tope  
 siwiken bajaranne ikan liken jatoto. 3. bajar gherti  
 ley dur hotu. 4. tinaseti tyo areny-jeggelemti  
 janu padtutu. 5. tyo ekda, tope liken jattawa watham  
 dumar hu. 6. ley unn hotu. 7. tinaseti tyo ek  
 jhadna khale aram lewaseti lido. 8. tewe tine  
 jhemp lagi. 9. te jhadar ley madgya betyata. 10. te  
 haluc khale utriken tope li gaya. 11. jara elti  
 simpī utyo. 12. ani dekyoter ekbi topi nheṣ hotu.  
 13. upper dekyo tewa madgya sabbi tope ghaliken  
 betyata. 14. " topi seto " kayken simpī madgya-  
 honne bolyo terbi te setya nhey. 15. tewa tyo  
 epnu topi upper takyo. 16. tey dekiken sabbi  
 madgya tinananic tope kadiken khale takya. 17. te  
 sabbi tope mileyken tyo bajaranne gayo.

6. A tailor and the caps.

1. There was a tailor in a village.  
 2. Having stitched the caps and taking them, he was  
 going to the market to sell them. 3. The market was  
 far away from (his) house. 4. Therefore, he had to  
 go through (lit. from within) a thick forest.

5. Once, when he was going with the caps, it became noon on the way. 6. It was very hot (lit. there was too much of heat). 7. Therefore he lied down under a tree to take rest. 8. Immediately sleep came (over him). 9. There were many monkeys sitting on that tree. 10. They slowly climbed down and took the caps and went away. 11. After some time the tailor got up (i.e. awoke). 12. And when he saw, there was not even a single cap. 13. When he looked up, all the monkeys were sitting wearing the caps. 14. Though the tailor said (to the monkeys) " Throw the caps ", they did not throw (them). 15. Then he threw his cap upwards. 16. Having seen that all the monkeys, like him, removed the caps and threw them down. 17. Having collected all those caps, he went to the market.

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### 7. neri ani bokdyo

1. ekda ek narin lay teres lagitu. 2. tewa tine khabi pani disi nhey. 3. ekherne tay ek her-keḍe ey, ani tine heram pani disi. 4. neri boli, " oho! ekher pani milic ". 5. ani tay heram udi-mari pani pi. 6. pasetti heremti bhar pedanu khetpet tay

kari. 7. tewa tine ka kerya ter bi jemi nhay. 8. ka keter, herna bhito ley unca hota. 9. jera elti tiked ti ek bokdya ey. 10. 'neri meharaj, tha khale pani cagot che ka ?" bokdya boli. 11. whay, pani leyc cagot che", neri boli, "tu khale a ani ruci dek". 12. bokdo-bi herem udi mari ani ley pani pi. 13. parat kewa tey bhar jawa seti udi-mari tewa tine bi bhar jawan jemi nhay. 14. ka keter udi maran tey bhit leyc uncu hotu. 15. "hemi bhar kaw pada ?" keyken bokdya icari. 16. neri boli, "tara cari pogo bhitne uncu dhasadi hubar, pasetti hew tara putar ti bhar paduc. 16a. kawa hew bhar paduc tewa tune upper khenciken heranti bhar kaduc". 17. neri bolal serku bokdya kari, ani neri tina putarti udi-mariken bhar ey. 18. "eta mane bhar khenc" keyken bokdya boli. 19. tewa neri boli, "urkh bokdya, hew tune bhar kaw khencu ? tu thac kha ter hubar". 20. neri dur nhatl ani bokdya heremac rhay.

### 7. A Fox and a Goat.

1. Once a fox had got very thirsty. 2. Then he could not find water any where. 3. At last he came to a well and he saw water in the well. 4. The fox said, "oh, at last, I did get the water". 5. He jumped into the well and drank the water. 6. After-

wards he tried to come out of the well. 7. Whatever he did he did not succeed (in that). 8. Because the walls of the well were very high. 9. After some time there came a goat. 10. "Dear Mr. Fox, is the water, there in the well, good?" asked the goat. 11. 'O Yes', the fox said, "the water is very nice, you (also) come down and have the taste. 12. The goat also jumped into the well and drank much water. 13. When it jumped to go back from the well, then it also did not succeed to go out. 14. Because that wall was too high to jump. 15. "How shall we get out of the well?" so asked the goat. 16. The fox said, "You stand, fixing up all your four legs up on the wall, so that (lit. then) I jump out of the well, keeping my legs on your back. 16a. When I get out (of the well), then I (will) pull you and take you out of the well". 17. The goat did as told by the fox and the fox jumped out from it's back. 18. "Now you pull me out" so the goat said. 19. At that time the fox said, "Foolish goat, how can I pull you out side? you (better) stay there only some where". 20. The fox ran away and the goat remained there in the well.

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## 8. celak kawlo

1. ek kawlo relwe helina najik esela jhader opnu ghar bhanditu. 2. te jhadna najik relwenu signal hotu. 3. kawlo deki ki kewa signal upper esel tawa gade hubertata ani kewa signal khale esec tawa gade agel jatata. 4. ek dis tay kawlo dusra paksehonne, "haw gadi huberi sekuc" kayken boli. 5. "ay tu kari nhay sekto" kayken dusra pakse bolya. 6. tawa kawlo boli ki "whay haw keru sekuc; deko haw kari dekuc". 7. tewdamec gadi ay ani signal upper hotu. 8. tawa, "huber" kayken kawlo wedri ani gadi hubri. 9. "eta tine agel ja kayken bol" haw dusra pakse bolya. 10. "eta nhay", haw tayar he tewdi tay thac huberande" kayken celak kawlo boli. 11. kewa signal khale ay, tawa, "ja" kayken tay wedri. 12. tawa gadi, jhug jhug kertu agel gay. 13. tay dekiken te pakse bolya ki, "tu ewde celak che, tu hamaro rajo honuc". 14. haw tay kawlo rajo hu.

8. A Clever Crow.

1. A crow made it's nest on a tree (which was) near a railway line. 2. There was a railway signal near that tree. 3. The crow saw that when the signal was up, the trains used to stop and when the signal was down the trains went on. 4. One day the

crow said to the other birds, "I can make the train stop". 5. "You can not do that" said the other birds. 6. "Yes, I can" then said the crow, "See, I will show you". 7. Presently a train came there; the signal was up. 8. "Stop", so cried the crow, and the train stopped. 9. "Now tell it to go on", so said the other birds. 10. "Not yet", said the clever crow, "Let it stand there only till I am ready". 11. When the signal went down, he said, "Go on". 12. Then the train went on making the sound jhug, jhug, jhug. 13. On seeing that the other birds said, "You are so clever that you must be our king". 14. So the crow became the king.

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#### 9. billadi ani undro

1. ek khetwalana gherme lay undro hota. 2. te tinu anaj khatata. 3. khetwala undro maranu hotu. 4. tinaseti tyo apna gadibheykade gayo, ani bolyo ki "mara gherme undro lay hwac; merbani kari ek billadi de. tay billadi mara undro marsi". 5. tyo gadibhey tine ek billadi di. 6. tyo khetwala tay billadi apna gherme li. 7. billadin deki undro derya. 8. tay billadi apne dheranu te undrohonne nako hotu. 9. te sabbi undro ekkade jemya, ani icar keryac kerya. 10. tewa ek undir boli ki "mene ek ekkal ayc. 10a. hemi te billadina



gəlam ek ghənti bhandā. 10b. kəwa tēy billāḍi əwəc,  
 təwa ghənti wəfəc. 10c. təwa hami nəḥi jəwa."  
 11. tēy əykə kon səbbi undro, "əy əkkəl ləy cəgəḥ  
 bə, ləy cəgəḥ bə kəyken ciraḍya. 12. təwa ek moṭṭu  
 undir uṭi hubri kon boli. 12a. 'təru əkkəl  
 ləy cəgəḥ che. 12b. hu tərbi tē billāḍina gəlam  
 ghənti bhandəra kon ? 12c. tu tē billāḍina səmbər  
 jəyken tina gəlam ghənti bhandis ka ?" 13. tēy  
 əykəkon səbbi undro uskara choḍiken bolya ki,  
 "billāḍina gəlam kon ghənti bhandəc ?"

### 9. The Cat and the Mice

1. There were many mice in a farmer's  
 house. 2. They used to eat up his grains. 3. The  
 farmer wanted to kill the mice. 4. Therefore,  
 he went to his friend and said, "There are many  
 mice in my house. You please give me a cat. That  
 cat will kill my mice". 5. The friend gave him a  
 cat. 6. The farmer brought that cat to his house.  
 7. On seeing the cat the mice were afraid. 8. The  
 mice did not want the cat to catch them. 9. All  
 those mice gathered together and thought very  
 deeply ( lit. thought and thought again and again ).  
 10. Then, one mouse said, "an idea (or plan)  
 has struck me. 10a. Let us tie a bell round the  
 neck of that cat. 10b. When the cat comes the bell

will ring. 10c. Then we shall run away".

11. Hearing that all the mice cried, "This idea is very good, very good." 12. Then a big mouse got up and said. 12a. "Your idea is, indeed, very good. 12b. Still, who will tie the bell on that cat's neck ? 12c. "Can you go in front of the cat and tie a bell in it's neck ?". 13. Having heard that all the mice exclaimed, "who will bell the cat ?" (lit. "who will tie the bell on the neck of the cat ?")

#### 10. did pandit

1. ekto did pandit hoto. 2. tina konbi agel nhey balewtata. 3. tinasoti tyo ley. icar karikeriken sadu ho. 4. huterbi gott eselwala tina konbi wato nhey kartata. 5. ek dis tyo sadu rastati jettawa ek edko sember ay. 6. tay hamara sadun dekiken pasel serka legu. 7. pasel jette edkan dekiken hamaro sadu thac hueryo, oni, "eha ! ay edko kewdu sanu che, 7a. haw sadu che keyken ani maru mottupen dekiken pasel serkiken mane meryado detuc." 8. keiken sadu ley khusiti hat uppar kariken tina asirwad dewasoti esel jawa logo. 9. ay dekiken rastati janaro ekto, "sadu maharaj, tay edkakeche jawo nazo; tay tumne ghushni marec" keyken hamara sadu maharajne bolyatarbi na eykta

edkakade jawan suru karyo. 10. thoda kajje pasel  
gayelu edko ekdam nhattu ayken hemara sadun dhusni  
diken khale padi. 11. sadu rastawar dingarke  
marikon padho.

#### 10. A Wiseacre

1. There was a Wiseacre. 2. Nobody would  
call ( i.e. talk with ) him. 3. Therefore having  
thought repeatedly he (at last) became a monk.  
4. Still then, those who knew him, did not use to  
talk to him. 5. One day when that monk was going  
by the road, a ram came in his front. 6. Having  
seen our monk it began going back. 7. Seeing  
the ram going back, that monk stood there only and  
said, "Oh ! how wise is this ram ? 7a. Thinking  
that I am a monk and seeing my greatness, it is  
going back and thereby giving respect to me. "  
8. With this idea the monk began going ahead with  
his hands lifted up to give blessings to it.  
9. Seeing that one passer-by said, "Oh revered monk,  
don't go towards that ram, it may hurtlingly push  
you." Though he said like this our revered monk  
did not listen to him, and began going towards the  
ram. 10. Going a few steps behind the ram came  
suddenly running gave a push to our monk and felled  
him on the ground. 11. The monk whirled round and  
fell down.

## 11. nari

1. nari hemara gawna ek motta wyaparino beto. 2. tinu naw narayan. 3. maybap, gadibhay, sabbi jana tine pritti 'nari', 'nari' kayken balawtata. 4. tyo wayti motta asitarbi akkel kam hotu. 5. narinu pog gunti, heranenu utartu payri lagitu. 6. bap narin salne ghalyo. 7. salem master bolelu abyas na karta masterne gale dewanu, sal chukadiken phiran jawanu, kera lago. 8. tawa narinu bap tine sal chudayken gherna dhensam lido 9. gherme resianu dhando hotu. 10. pergawna girek hemesa astata. 11. bap ekda, "nari, aj ayela ye girekne kawter kariken debaghalnu dek" kayken sikdayo. 12. nari, "hu dada" kayken nyadarkadti ek motta butti layken tay tha batela gireker debb phaliken, butti upper batiken bapne boleynen dekadyo.

13. ani ekda gherme chokra dhandel ghaltata. 14. tawa tawni amma "nari, chokra lay dhandel ghaltac. tawne ekek kadhi dere, " kayken boli. 15. tay aykiken nari chokrohonne kadina petkimti ekek kadhi kadiken diyo. 16. tay dekiken tawno bap narin boleynen galen jorti mariken, "ay dek nari kadhi dewanu peddet" kayken bolyo.

16. thoda disti tawna gherne bhar gawna

girek ayata. 17. tawa girek kaçi mangelu  
 aykiken narino bap narin girekne kaçi dewan bolyo.  
 18. nari ekdem utiken girekna kansola upper jorti  
 meryo. 19. girek ghabro podiken tawna gherne  
 tewati awanu choçyo.

### 11. Nari

1. Nari (is) the son of a big merchant  
 of our village. 2. His name (is) Narayan. 3. (His)  
 parents, friends and all others lovingly used to  
 call him 'Nari' 4. Eventhough he was grown up  
 in a e he had little common sense. 5. The family  
 was on it's decline because of Nari's bad luck.

6. The father sent Nari to the school.  
 7. (Put) in the school Nari, instead of doing the  
 study assigned <sup>by</sup> the teacher, abusing the teacher,  
 started roaming here and there avoiding the school.  
 8. Then Nari's father having discontinued is school,  
 took him in his own home-bussiness. 9. There was silk  
 business at home. 10. Customers from other villages  
 always used to come (to him). 11. Once the father  
 instructed (him), "look, Nari, somehow you have to  
 deceive (lit. fix a basket on) this customer, who  
 has come today". 12. Saying, "yes, father", Nari  
 went to a basket-maker, brought a big basket, put

it on the customer, he himself sat on the basket, and having called the father showed (it to him).

13. Again once, the children were making tumult in the house. 14. Then their mother said so, "Nari, the children are making much tumult; give them each one slap (lit. one stick)."

15. Hearing that, Nari took out sticks from out of the match-box and gave the boys one stick each.

16. Seeing that their father called Nari, hit forcefully on (his) cheek and said, "See; this is the way of giving a slap (lit. a stick), Nari".

16. After a few days, a customer of an outside place (village) had come to their house.

17. Then, hearing the customer having asked for a stick Nari's father told Nari to give a stick to the customer. 18. Having suddenly got up Nari hit with (great) force upon the (upper) cheek (lit. the ear) of the customer. 19. Taking a shock the customer left coming to their house from that (time).

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## 12. lakḍa toḍnaro

1. ek gawem ek lakḍa toḍnaro hoto.
2. tyo darroḍ jangalne jayken lakḍa toḍilayken apna gawem iktoto, ani tinam ayela paykanec apnu peṭ bharletoto. 3. ek dis tyo lakḍa toḍasṭi jangalne gay to. 4. tha tina ek mottu jhad disi. 5. tyo tejhaḍer caḍyo ani lakḍa toḍalego. 6. te jhadna khale ek tela hotu. 7. lakḍa toḍta toḍta tinu koḍli te telam peḍi. 8. tawa tyo lakḍa toḍnaro te telana denḍabar beṭi caḍyo. 9. tyo tin dis huterbi tay jago choḍlutyo n'ol. 10. tawa tinu man. perikṣa krasṭi dew tha tyo, ani lakḍa toḍnaran icaryo ki, "tu hyā ka beṭyoc ?" 11. tawa tyo bolyo ki, "haw lakḍa todettawa maru koḍli ye telam peḍic". 12. tawa dew telam ḍubiken ek sonanu koḍli liken uppar ayken tina icarya ki, "ay koḍli taru ka ?" 13. tawa tyo bolyo ki, "ay sonanu koḍli maru nhame". 14. tawa dew ani ḍubki mari, ek ru anu koḍli layken dekaḍya. 15. tawa tyo bolyo ki, "ay ruppanu koḍli maru nhame; maru lakkhoṇḍnu che tayo honu mane" 16. tawa dew perat ḍubki mariken tin lakkhoṇḍnu koḍli layken tina dekaḍya. 17. tawa tyo, "eyc maru koḍli" kayken gabakne dewna hatamti kaḍiḷiyo. 18. tawa dew khus hiken tina te doni koḍle diken aśirwad diyo.

12. A woodcutter.

1. There was a wood-cutter in a village.
2. Going to the jungle everyday and having cut the wood, he was selling (it) in his village, and whatever money came to him by that, he was maintaining himself (lit. was filling his belly).
3. Oneday he had gone to the jungle to cut the wood.
4. There he saw a big tree. 5. He climbed that tree and began cutting the wood. 6. There was a lake below that tree. 7. While cutting the wood his axe fell in that lake. 8. Then the wood-cutter remained seated on the bank of that lake. 9. even after three days (lit. though three days passed) he did not get up from that place. 10. Then the God came there to test his mind and asked the wood-cutter, "why are you sitting here?" 11. Then he (the wood-cutter) replied, "When I was cutting the wood, my axe fell in this lake." 12. Then the god plunged into the lake and bringing a golden axe, came up and asked him, "Is this axe yours?"
13. Then he replied, "This golden axe is not mine." Afterwords the God again plunged into the lake and having brought a silver axe showed (it to the wood-cutter). 15. Then he said, "This silver axe is not mine; my axe is an iron one. I want that only".



16. Then the god again plunged into the lake and having brought his iron axe showed (it) to him.

17. Then suddenly with (the words), "This is my axe", he took (it) from the God's hands. 18. At that time the god got very much pleased and gave those two axes to him only and blessed him.

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### 13. dananu kharedi

1. ekta dana kharedi karan bazarne gayoto.
2. charan sawkasi kartakarta ek vyaparikade ayken icaryo, 3. "kaho sawji, ye buttimna dana kaw?"
4. vyapari (bolyo) 'sola rupayn mag'. 5. girek: ani te buttimna? 6. vyapari : tawc
7. girek : ani te buttimna?
8. vyapari : zebi tawc.
9. girek : taw hutar te dusra ani tinwa buttimna dana ekek chado de.
10. Vyapari tinanani jokiken dido
11. girek te piswin utaredhiken bhandiliken nikelyo
12. tawa vyapari tine balenken icaryo, 'o, sawji, ka tawc nikelyacto? payko deta nhey ka? 13. "payko kasanu?" girek egad niken icaryo.
14. vyapari : "ka, kaw distuc? dananu payko?"

15- girek : "tue bolyo nhe, ka, payla buttimna  
 dananu dharan sola rupey, tina nani ouera  
 ani tinwa buttimna dananu dharan icartamec  
 tu bolyo, 'te tawc. tina seti te tawc deta  
 esi keyken haw tawc liken nikalyoc tara  
 watnani; ani manec terbtoc ka ? wa re wa  
 wastad," keyken tyo duma liken sidu  
 miklie payo.

16. vyapari mhatwar dori h to rakiliken thepdo  
 batyo.

### 13. Purchasing the Jewar

1. A man had gone to the market to buy (lit. to purchase) jewar. 2. Inquiring about the rate to a merchant and asked, 3. "My gentleman (i.e. brother-in-law) how i.e. of what rate is the jewar.
4. Merchant :- Sixteen rupees per pound.
5. Customer :- The one in that basket ?
6. Merchant :- Just like that only (i.e. of the same rate, idiomatically: 'by itself' i.e. free of charge).
7. Customer :- And the one in that (another) basket ?
8. Merchant :- That also is like that.
9. Customer :- If it is like that only, then you give one quarter of a pound each from the second and the third baskets.

10. The merchant weighed accordingly and gave (him that). 11. The customer put it in the bag, tied it and started going. 12. At that time the merchant, having called him, asked him, "O gentleman, why ? you have started like that only (i.e. without paying the money) ! Are you not giving the money ?" 13. 'Money of (i.e. for) what ?' the customer asked being surprised. 14. Merchant why ? what <sup>/do</sup> you mean ? (lit. How does it look ?) Money of the jawar (that you have bought) ?" 15. Customer :- 'Did not yourself say that the rate of the jawar in the first basket is sixteen rupees; similarly when I asked the rates of the jawar from the second and third baskets, you said, 'They are only like that (i.e. free)' That is why thinking that you might be giving them free of charge (lit. like that only), I took them free and started as per your words, and now you are stopping me only ? What a shrewd man !' Having said like this he took the jawar and straightway went off. 16. The merchant placed both his hands on his (fore) head and sat coolly.

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## 14. celak buddi

1. ek buddi hoti. 2. tya ekda epna betin bhetaseti jengelamti jatiti. 3. watem tine ek huli bhetu hu. 4. huli buddin dekel berobar hubri ani, 'haw tune khawc' keyken buddin boli. 5. tewa tya hulin boli ki, "haw betin gherne jawc, ani dhey roti khawc, ani dandgi hiken awc" tewa mane kha. 6. tewa huli, 'hu', keyken boli. 7. buddi tawc egal nikli. 8. jera egal gayawerti tine ek circ bhetahi, ani buddin boli ki, "haw tune khawc". 9. tewa buddi boli ki, "haw betin gherne jawc, ani cegot hiken awc, tewa tu mane kha." 10. buddinu wat eykiken circ 'hu' key. 11. tewa buddi egal nikli. 12. jera egal gayawer tine sember ek landgu mili, ani buddin boli ki, 'haw tune khawc'. 13. tewa buddi 'haw betin gherne jawc, ani dandgi hiken awc tewa tu mane kha' keyken boli. 14. tewa landgu 'hu' keyken boli. 15. thati buddi bherabhara betin gherne ay, ani car dis rhey. 16. peret jattewa tya ley thedpada legi. 17. tewa beti buddin icari ki, "tu ewdu ka cinta kertic?" 18. tewa buddi boli ki, "mane watem tin jena khanara che". 19. tewa beti epna wadam esela ek motta bhoplam buddin bhatadiken upperti rak ghaliken te buddin tina gawne mokli. 20. watem te tine jena tinu wat dekta betyata. 21. te buddin dekel berobar tina nejik aya, ani

tine deka laga. 22. tewa buddi bhopla upar esela  
 rakne jorti phuki. 23. tewa tay rak te tinihonna  
 dolam udi. 24. te tini jana dola ghestabetya.  
 25. eni buddi gherne nhaty ey.

#### 14. A clever Old woman

1. There was an oldwoman. 2. Once she  
 was going through (lit. from within) a jungle to  
 meet her daughter. 3. On the way a tiger met her.  
 4. The tiger immediately after seeing that oldwoman,  
 it stopped and said to her, "I will eat you".  
 5. At that time the oldwoman said to the tiger,  
 "I will go to my daughter's house, and eat curd and  
 bread and shall come back having become fat and stout,  
 then you eat me". 6. Then the tiger said, "alright".  
 7. That oldwoman proceeded further. 8. After going  
 a little further a leopard met her and said to  
 her, "I will eat you". 9. Then the oldwoman said,  
 "I will go to my daughter's house, and come back  
 having become well (i.e. stout and strong). Then  
 you eat me". 10. Having heard the oldwoman's  
 words, the leopard said, "alright". 11. Then the  
 oldwoman went ahead. 12. After going a little  
 further a wolf met her in front, and said to her,

"I will eat you". 13. Then the oldwoman said,  
 "I will go to my daughter's house and will come back  
 having become fat and stout; Then you eat me".  
 14. Then the wolf said, 'alright'. 15. From there  
 the oldwoman speedily arrived at her daughter's  
 house and stayed there for four days. 16. When  
 going back she began worrying severely. 17. At  
 that time the daughter asked the old lady, "Why  
 are you so much worried?" (lit. why are you making  
 so much worry?). 18. Then the old lady said,  
 "On my way back three beings are to eat me."  
 19. Then the daughter made the old lady sit in a  
 big gourd, which was (lying) in her compound, and  
 having put the ashes above sent the oldwoman to  
 her village. 20. On the way those three animals  
 were sitting waiting for her. 21. Immediately after  
 seeing the oldwoman they came near her and began  
 seeing her. 22. At that time, the old lady blew  
 up the ashes with force which was on the gourd.  
 23. Then the ashes flew into the eyes of all the  
 three. 24. All those three sat rubbing their eyes  
 25. and the old lady ran away to her house.

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## 15. upkarnu phed

1. eytwar buttinu dis keyken daktar  
 onna berne ani dhatta balne belliken swetana  
 motarti apna gawti car kos dur asela dewi jagdambana  
 gudin darsen lewan gayata. 2. dewinu darsen  
 liken jara aram liken, perat gawne swat tawa watem  
 ek damus motarne hat kari hubradya, ani dakterne  
 bolyo ki. 3. hamaro sawkar tumne ettanettac  
 belliken aw koyac. 4. kakater tawna beto lay norem  
 hoc. 5. tine wato keran wutu nheyc. 6. tina seti  
 tumi eta wawuc, keyken bolyoc". 7. tay aykel  
 barobar tawan towac dakter apnu motar sawkarna  
 gherne layken hubradya. 8. tawa sawkarni ber  
 dakterne dekel barobar jorti redalagi, ani pogo  
 dheriken bali ki, 9. "tumi kaw bi keriken mara  
 betan wacado. 10. mone ay akac lekru che. 11.  
 tinaseti tine katar huter hami juti rhewanu lay  
 ghor che". 12. keyken lay jorjorti reda lagi.  
 13. tawa dakter sawkar berne uppar utadiken ani.  
 betanu tay garbed dekenen ek khamb nani ka bi  
 halcal na karta hubrela sawkarne dekenen, te  
 donihonne peyle ek jagawer betadya ani bolya ki,  
 14. "tumi doni jana jora samadan dhero. 15. hew  
 eta tumara chokran dekuc".

16. kayken dactar chokra kade gaya. 17. chokran  
 sebbikade dokiken sawkarne icarya ki, 18. tumi  
 ine hew hana payle katar khawan/hiwan diyata ka ?  
 19. tawa sawkar bolya, 20. "maro bato nesetti bhar  
 ayoto. 21. etac ayo. 22. ayel barobar pisan  
 pani mangyo. 23. tawa hiwan pani daya. 24. pani  
 piyel barobar hew padoyo." 25. "ono ! keli, tumi  
 kalji koro noko, ina angam ka bi kacarki nhay.  
 26. ine nharsetti pani piyelne ina at [dam kow]  
 lagi tham ayken padoyo. 27. tina seti haw na  
 inji:sen keruc. 28. inji:sen karel das minitem  
 chokro husar hoc. 29. tumi cinta koro noko".  
 30. kayken tawantawac inji:sen keriken dactar  
 khurciwar batya. 31. thati sawkarne noker dakterne  
 ca layken diyo, ani icaryo, 32. "dactar, tumi  
 kanta gawne ? 33. tumaru naw ka ?" 34. tawa dactar  
 bolya ki, 35. haw tumara gawwalac. 36. haw ani  
 hamaro daddo hya donjona hota. 37. hamari amma  
 chhatapannam marigayc. 38. hamara dadan hyano  
 sawkar ley tras dikan nhatad oc. 39. tawa haw tin  
 warsno hota. 40. hamara daddo meriken pendra waras  
 hu. 41. tannu naw sankarsa ladwa, ani maru naw  
 dewen'resa ladwa.". 42. kayken aykal barobar  
 sawkarne ley kharab kawadi. 43. ani, "hawc ba tyo



sawkar tumara dadan tras diyelwalo. 44. mane  
 kalinhay tu tino beto kayken. 45. maru cuk hu.  
 46. mane ksama kar". 47. kayken sawkar daktarna  
 pogo dhoralego tawa daktar bolya. 48. "tey tumaru  
 iccha nhay. 49. tey dewanu iccha. 50. je nasibam  
 esel kawa bi cuktunhay. 51. ewa wato he towai  
 c okro kusar ho. 52. thati daktar sawkarne  
 ranram kariken apna motram betiken gherne goya.

#### 15. Return of Obligation (Greatfulness)

1. On a Sunday, it being a holiday (lit.  
 day of no work), a doctor having called (i.e.  
 accompanied by) his wife and the young child, had  
 gone, by his own car, to the temple of goddess  
 Jambhamba, that was sixteen miles away from his place  
 to have a holy sight (of Her). 2. After taking the  
 holy sight of the goddess, having taken little rest  
 when he was going back to (his) village, on the  
 way a man, raising his hands, stopped the motor  
 and said to the doctor, 3. "My master has told (me)  
 to bring you now only.(immediately). 4. Because  
 his son has become very weak. 5. He can not even  
 speak (lit. do the speaking). 6. Therefore you must  
 come now only, so said he". 7. Immediately after

hearing that the doctor, then and then only, having taken his car to the house of that rich man, stopped (there). 8. Then the rich man's wife immediately after seeing the doctor, started weeping loudly and having touched (lit. held) his feet said.

9. "By doing some how, you save my son. 10. This is the only child to me. 11. Therefore if something (ill) happens to him, (then) it is very difficult for us to keep alive. 12. So saying she started weeping violently. 13. Then the doctor having made the rich man's wife get up, and having seen the rich man who, seeing that alarming condition of the son, had stood motionless (without making any movements) like a pillar; made them both sit in a place and said, 14. "First both of you have peace (of mind). 15. Now I will see your son." 16. Having said this the doctor went towards the boy. 17. Having examined the boy all around (i.e. thoroughly) asked the rich man, 18. "Before this boy became like this, had you given him something to eat or drink?" 19. Then the rich man said, 20. "My son had gone out (early) in the morning. 21. He came just now. 22. Immediately after coming he asked for water to drink. 23. Then (we) gave him water to

drink. 24. Soon after drinking the water he fell like this". 25. "Oh ! (I have) understood; you do not worry; there is no illness in his body. 26. As he drank the water on a hungry stomach, his intestines got disturbed and having had a faint he fell on the ground. 27. Therefore now I will give an injection to him. 28. Within ten minutes after giving the injection the boy becomes alright. 29. (you) don't worry". 30. Having said like this the doctor gave the injection then and then only and sat on a chair. 31. After that the rich man's servant brought tea and gave it to the doctor and asked. 32. "Doctor of what are you (i.e. which place you belong to) ? 33. What is your name ? 34. Then the doctor said, 35 "I belong to your place only. 36. Myself and my father were staying here. 37. My mother expired in (my) childhood only. 38. The rich man of this place gave much trouble to my father and drove him away (lit. made him run away) from this village. 39. At that <sup>time</sup> I was of three years age. 40. Fifteen years have passed after my father died. 41. His name was Bankarsa Ladwa and my name is Devanrasi Ladwa". 42. Immediately after hearing this the rich man felt extremely sorry and said, 43. "I, myself, am that rich man, who gave much trouble to your father. 44. I did not

recognise that you are his son. 45. It was my mistake. 46. forgive me. 47. When saying so the rich man started touching the feet of the doctor; the doctor said, 48. "That was not your intension. 49. It was Gods intention. 50. What ever is there in luck, it can never be avoided". 51. by the time this much talk went on, the boy remained his consciousness. 52. Then the doctor, saying 'nam nam' (i.e. taking leave of him) sat in his car and went home.

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### 16. serkes

1. haw ekan jatraa gayato. 2. tha sabbi tharna ankaro talti la alyata. 3. te elpare tha ek serkes aytu. 4. haw serkesan ek tikit kadyo ani maha gayo. 5. madam jayken ek kharci war batyo. 6. madamne thanti waji ani ek batiati ek chokro hata lakhi dharliken rayrayana kapda periken agdi maha karto ayo, ani sipamarto, ulpa girke marto, uya udi kara laro. 7. thati car chokre ek galina sakalo calana aya ani adhu tidhu phiradalega, ani apnu nam karigoya. 8. te rayawar car bayko aya.

9. te upper esela jhokulwar carya ani ikadna  
 tikhe ani tikadna ikhe hew te apnu kaset kari  
 dekawalaga. 10. tay hwa warti ek manus ek kajna  
 bhandam jita maci liken ayoni tyo te bhandamnu  
 nuni ani sadi maci monati ningliyo ani peret  
 monati te jita maci ani pani bhar kadyo. 11. tina  
 pasalti ek mota gund lokahonda potana pinjam  
 don jan. motor sarkal phiraya. 12. tay deki mone  
 ley der kadi. 12a. kaketer taykum ley hatki  
 esac. 13. tikesti ek nakli apo ani. 13a. apna  
 shatawara todi upper taryo ki tay topi peret tina  
 shatawar ay batnu; 13b. hew karto phirtoto. 14. dusro  
 ek nakli ek jhokulwar batken gund phirtoto. 15.  
 phirtaphirta tyo apna andanti dass ane ani che  
 conna kadyo ani sabbi lokahome henda. 16. thati  
 at phoja aya ani apnu kam kari gaya. 17. thati  
 hatte ani warte, tekra apnu apnu kam kari gaya.  
 18. thati lokahonda pinja jamadi tinam hule ani  
 honaryahome chadya. 19. tebi apnu kam kari gaya.  
 20. thati sarkas chuti. 21. hew bhar ayken lokona  
 gadolanti jhokalto sarkto egal niklyo. 22. ani  
 chokrahome khela seti rubbalna phura, lakdana  
 gomba, kagana shulo ani bondana uppa, curmora  
 bhen batasa ani khardana sabbi liken gharne ayo.

15. Circus

1. Once I had gone to a fair. 2. There all kinds of shops were arranged in a row. 3. At that time a circus had come there. 4. I bought a ticket (to see that circus) and went in. 5. Going in-side I took a chair. 6. Just then the bell rang, and from one side (or corner) a boy, 2. Who had worn multicoloured shirts, and who was holding a stick in his hand, came making all sorts of fun, and whistling and jumping t-syturvy started skipping awkwardly. 7. Then four girls, who were sitting on one-wheel cycles came and started moving the cycles cross and crooked ways and (thus) giving their performance they went away. 8. After they went, four ladies came in. 9. They climbed up swings which were (tied) up high and (swinging) from this side to that and from that side to this side, thus showed their skill and went away. 10. When the show was over, a man came with a live fish (put) in a glass and he gulped down by the mouth, the water and all the fish from the glass. 10. And afterwards took out from his mouth that live fish and the entire water. 11. After that two persons moved round the motor-cycle(s) in a big and round cell (i.e. cage) of iron bars. 12. Having seen that I felt very much afraid, 12a. because that feat

(lit. performed) was very humorous. 13. Then there came a juggler. 13a. and when he would throw his cup up, it would return and again take the same position on his hand; 13b. he was moving round doing like this. 14. Another buffoon was moving round, sitting on the back of a horse. 15. While moving round he removed ten shirts and six trousers from his back and thus made all people laugh. 16. Then eight horses came in and doing their performance went away. 17. After that elephants, camels, goats, dogs came and each doing their performance went away. 18. Then a big iron cage (or cage) was fixed up and in that cage lions were kept loose. 19. They also did their job and went away. 20. Then the circus ended. 21. I came out and went ahead through the crowd by pushing and moving. 22. And I bought, for children to play, the rubber balloons, wooden dolls and paper flowers and also (for them to eat) sweet balls from China, parched rice, sweet-meats and rolls of flour of pulse (called 'bhav'), taking all that, I returned home.

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1. hew ek dis punanu caknanu bajar deka seti gayoto. 2. tha thartherna bhajipala, phelphalawer, ani sebbitherna jinso milec. 3. hew payle ek bajuti niklyo. 4. payle nista khawana panona dukano che. 5. tina egel seb bi phelona, keter, emba, mosembe, narejge, kelna sitaphelo, cikku, dalimbrow, sebu, pappey, kaladga, benaresi barihenn, gund barihenn, kewli henn, drakse, kala drakse, anjur, pyarlenn ani dusra jatna phelona saldukano che. 6. tinati jera egel gayo. 7. tha kanda oni betuta, lesan, cinc, adrek, kotambrina dukano che. 8. jera egel, wadge, awrana sedga, cawlina sedgo, ersundana sengo, wetanana sedgo, muggina sedgo, bhopla, dodka, donya, hirwu mirsiage, karbaw, mereg, temata, limbu, ani dusra jatna sedgo te esela dokano che. 9. jera egel geye ki bhajina, keter, mulanu bhaji, metenu bhaji, sebbesaginu bhaji, rajgeranu bhaji, herberanu bhaji, lal bhaji, kusbinu bhaji aysa ani ley jatnu dukano che. 10. tina bajun uso, dhalana gadda, gajra, bhilawana saro, mekkana bhunpta ani duserabi dukano che. 11. tina bajun badgdona dukano che. 12. tina bajun लग्गना basidgo, baylona basidgo, kagedona phulo, kugku, gulyal, bukko, kagedna dusra nemonana kemano te esela dukano che. 13. ani thanu rakanu paddet ley cegot che. 14. tay dekiken mene ley khusi hu. 15. tay sebbdekiken hew peret ayo.

#### 17. A vegetable Market.

1. One day I had gone to see the vegetable-market



of Poona. 2. Different varieties of vegetables, fruits and all types of things are available there. 3. First I started from one side. 4. First there were only shops of betel leaves. 5. Next to that there are shops of all kinds of fruits i.e. mangoes, oranges, plantains, the custard apples, the 'cikku' fruit, pomegranates, apples ('sebu'), carika papaya, water-melons, jujube fruit of Banaras (variety), ches-nuts, corindas, grapes, black grapes (the garden) figs, guava fruit; and there is a row of shops of other fruits also. 6. I went still further (that that). 7. The shops of onions, potatoes, garlic, tamarind, ginger, coriander, are there. 8. A little further there are stalls of vegetables like brinjals, beans of various types, peas, horse radishes, gourds, cucumis aculangulus, capsicum, green chilli, curry leaves, 'marag' leaves, tomatoes, lemons and other types of beans. 9. I went a little further, stalls of leafy vegetables i.e. radish methi, sepu, rajgir, red variety (of rajgir), gram leaves, saf-flower leaves and many such types of leafy vegetables are there. 10. By the side of that are sugar canes, a bunch of chana stalks, carrots, strings of marking nuts, ears of maize and other shops. 11. To the other side of that, there are bangle shops. 12. Next to that there are shops containing paper ornaments for the marriage ceremony, (silk and cotton) ornaments for the bullocks, paper flowers, saffron, red powder, black powder and arcones of paper of other designs. 13. And the way of arranging (them) there is very good. 14. Seeing that I was very much (impressed and) pleased. 15. Having seen all that I returned.

## 18. paninu kal

1. budwar tarik bara julay ekkonisew  
 eksat roj eka eki pani ey. 2. pani ey keyken  
 loko nhatā nhatī karalēga. 3. tawa hēw kasanu pani  
 keyken deka sātī bhar ayo. 4. titkamac loko gawanti  
 ikadna tikade nhatanu suru karya. 5. tēy dekiken  
 hēw ektan icaryo ki, "tumi hēw ka nhatāc ?" 6. tawa  
 tyo bolyo ki, pansetnu dheran phutiken tinu pani  
 khadkwaslan ayc. 7. te doni dherannu pani ekacem  
 jamelne khadkwaslanu bi dheran phutic. 8. tinati  
 tēy pani mutā nadin mīlī. 9. mutā nadi gawna  
 madanti jatu aselne tina doni dandan esela ghero,  
 motā motā bagla, dukano, sinemana thetro, dawakhana,  
 gude, masido, bagica, resta, one, sabbi panim dubi  
 gaya. 10. payle payle disna dass wasta pani cāḍanu  
 suru hu. 11. thātī kēw kēw pani cāḍa lagu taw loko  
 gherodaro chodiken kha asro milac tha nhatā lega.  
 12. thabi pani cāḍi ki tinati agal nhatanu. 13. hēw  
 hota hota duparne car wasta ewḍu pani cāḍi ki pura  
 saniwar pet, dekken gimkhana, bhanburda bajar, gaditel  
 madgalwar pet, narayan pet, kasba pet, sedasiv  
 petnu jara jago, hēw sabbi panim disa lega. 14. eni  
 saniwar wada, nawa pul, lakḍi pul, saggem pul  
 sabbi paniti bheri gaya. 15. pani cāḍette dekiken

kewda jana hatam milel tay liken niklya. 16. thoda  
 jana apna lekhubalohonne liken unca laga dhunda laga.  
 17. thoda jana radta wadarta apna sangat jara saman  
 ani wadna icana liken asro kha milec tha beta  
 laga. 18. ani motta motta sawkar loko apnu sabbi  
 saman teltu jatte dekiken dolam pani kafa laga,  
 19. kewdahonna bhandakunda lakdana palango, khurce,  
 teblo, karato, arsina tetge ayesa kandabati samano  
 teltata. 20. loko apnu jiw waciter bass kayken  
 apnu jiw wacada sati dusra kade jawa laga.  
 21. hew pani ek dis ek rat rhey. 22. dusra dise  
 utera lagu. 23. utarta utarta sanj hu. 24. kawa  
 tinwa roj lok nesatti uti apna ghero dhunda laga  
 tawa kona haro ordo padela, ani saman sabbi  
 teli gayelu; kona ghero ura sepat hela; kona  
 barnana konde laydela tawc, ani bhito padi sabbi  
 saman moyela; dukandarona dukanna dukano sabbi  
 sangat nel. 25. laga. 25. kha dekel tha mati,  
 dhonpa, cikkal, cikkadam phasela ordamerda samano.  
 26. ay dekiken lokohonna lay tras kawadi.  
 27. thati hamaru sarkar tawan tawac kona kona  
 ghero gayata tawne, salom, kalejam dheram salam  
 kha jaro milec tha tha tawne rakya ani tawne  
 phugot juman dewa laga. 28. hewc bhar gawna loko,  
 kon kapada diya, kon bhanca diya, kon payko diya.  
 29. hew kari sarkar ani hyanu motta pudari loko

sabti honne dekrek kariken tawne resto lardi diya.

### 16. The Havoc of the Water

1. On Wednesday, the 12th July 1961, all of a sudden, the water came. 2. As the water rushed, people started running helter and skelter. 3. Then I went out to see what the water was of. 4. In the meanwhile people started running here and there through the city. 5. On seeing that I asked one man, "Why are you running like this?" 6. Then he said that as the dam of (i.e. at) Lushet gave way, it's water came to Khadakwasla. 7. As the water of both the dams pooled in one (place) only, the Khadakwasla dam also gave way. 8. Then from that, water joined the river Mutha. 9. The river Mutha flows through the centre of the city; hence the houses, the buildings, shops, cinema theatres, dispensaries, temples, mosques, gardens, roads, lanes, all these on both the banks of that (river) got submerged in water. 10. First of all water began to rise at 10<sup>0</sup> clock during the day. 11. Since then as the water started rising more and more, the people having left their homes began to run wherever they got shelter. 12. When water came there

also, they ran further from there. 13. Continuing like this, at four o'clock in the afternoon the water rose to such an extent that the whole of the Shaniwar Peth, Peccan Gymkhana, Shamburda Market, Gadital, Mangalwar Peth, Narayan Peth, Kasba Peth, some portion of Sadashiv Peth - all these appeared in the water. 14. And Shaniwar Baza, Hawa Hul (New Bridge) Lakdi bridge, Bangan bridge all these were completely full of water. 15. Having seen the water rising, some people took whatever they got at hand and came out (of their houses). 16. Some people, taking their babies and children began to search for higher places. 17. Some (other) persons, crying and shouting, took with them their bag and baggage and sat where ever they got shelter. 18. Very wealthy persons began to shed tears on seeing all their goods going floating (in the water). 19. Of some, various vessels, wooden cots, chairs, tables, cupboards, mirror-boxes, and somany such things were floating. 20. People (thinking) that it would be enough if (their) life was saved, began to go to other places. 21. In this way water remained for one day and one night. 22. The next day (it) began receding. 23. Thus receding, there was evening fall. 24. When on the

third day early in the morning, people got up and started searching their houses, then the houses of some were found half-collapsed, all the goods (belongings) being completely washed away; houses of some persons, being completely washed away; of some; of some all the materials being washed away with the chairbolts of the doors intact and the walls fallen; and the entire shops of the merchants appeared all crushed and fallen. 25. Wherever one looked, there were earth, stones, mud and articles partly stuck up and covered in the mud. 26. Having seen this people felt extremely sorry. 27. At that time, our Government immediately accommodated all those people who had lost their houses in schools, colleges, rest houses and other places wherever there was room for accommodation and gave food, to them, free of charge. 28. Similarly, other people, some gave clothes, some utensils and some other people gave money. 29. In this way (lit. having done like this) the Government and the local leaders, all, supervised over them and made them follow the (proper) path (i.e. guided them well).

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## 19. dēsrānu senn

1. dēsrānu senn hēmara sēmajem sēbb ti mōṭṭu kēwadēc. 2. tēy ka kēṭar hēmara sēmajna loko ēy senn lēy khusiti kērēc. 3. sēnna pēyle ghērodaro sēbb bi sari kaḍi, swēcch kēri, kēṭṭa lēṭṭa sēbb dhēyken mēḍihudī kērēc ēni dēse diṣ kōne bi dusrāhonne ghērme ōwan dēṭa nhēy.

4. prētipēdan ghēṭṭ ghālan diṣe wēḍil loko san tēwḍi upas kērēc. 5. santi ghēṭṭ ghālikēn arti lēgēḍi mōṇḍam ghās lēc. 6. tēw tēwḍi tē ka bi kēṭṭa nhēy.

7. thōḍa loko nēwkḥēnd phērāl kērēc. 8. tēwnu ghēwna rōṭe, khir, lapsi, dud ēni sēbbi thērna phēḷo cēlēc. 9. thōḍahonna ghērme lēyc kēṭṭ upas kērēc. 10. tē nistū dud, nhēyṭar <sup>p</sup>ḷuja hē tēwḍi mōṇḍam pani dhēṭa nhēy. 11. prētipēdan ghēṭṭ ghālya wēr ēpna sēbb bi ghārwalā arti bolēṭ tēwa mīlikēn arti kēri puja kērēc. 12. ēni puja hwa wēṭi juman kērēc. 13. hēw sēṭṭmi tēwḍi dēṛroḷ kērēc. 14. thāṭi ēṣṭēmin phulārō bhandānu pēddēṭ ēsēc. 15. phulārā kēṭar, dēwārā wēr pure kēriken iṣērpac pure mēṭṭpin bhandikēn lomban chōḍēc ēni dēwārā wēr ēḍme phugga āysa pacpacna pac sāl rakikēn sēbbi wēr arti lēgḍēc ēni darunu hom lēgḍēc. 16. hom lēgḍikēn bēkro dhunawēc. 17. thāṭi arti bolikēn puja kērēc. 18. puja hwa wēṭi pure, ēḍme, wēḍa, phugga, phērāl kērēc. 19. thāṭi sāt diṣ upas kēṛēlwālā wēḍil loko tē

dis cerku pheraḷ kerac. 20. Sebbihonnu pheraḷ hwa werti bakro kaṭi. 21. Sebbi berobar keriken tee ratne seypak tayar kerac. 22. ani newmin nesatti sakann niwed dekaḍawac. 23. ani hom legḍiken arti boli / puja kerac. 24. tewa aṭ dis upas kerel - wala ajna dis arti liken juman suru kerac. 25. ani dusra dise ghaṭṭ utraḍiken khale rakac. 26. te dis wijaya dasmina nesattic banni toḍan hamara loko gawna bhar jayken banni toḍi layken sebbi dewohonne ani dewar upper rakiken puja kerac. 27. ani pura dis sebbi lokohonne banni whaṭac. 28. te dis sebbi loko epna jawayahonne juman belawac ani jumadiken har ture dec.

29. kewa ghaṭṭ ghalet tewa don kodya lagḍanu paddat aṣac. 30. tēy sann hwa werti punimnu kam he tawḍi setat rat dis jalta aṣac. 31. Punimnu dis je newratr upas kerelwala epna ghermenu chawr, paḍḍi hatem liken galam kawḍona saro ghaliken pac ghero paḍḍi bhar lawac. 32. tēy layken dewara wer rakiken puja kari tewa jumac. 33. tine punimnu kam hu kayken bolac.

34. thodahonna gherme paci phularo keranu paddat che. 35. te pure, edme, wada, phugga, ye pheraḷna saman keriken te dis puja kerac.



36. thoḍa jēna bhəri puja karec. 37. te  
sabbī karanu senn astmin kari choḍac.

38. hēw hamara lokonu paddet che.

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### 19. The Dassara Festival.

1. The Dassara festival is considered as the biggest of all (festivals) in our community. 2. That (is so) because the people of our community celebrate this festival with great joy (i.e. enthusiasm).  
3(a). Before the festival all houses etc., are smeared, cleansed, and the clothes are washed and purified.  
3(b). And for ten days (during the Navaratra) no outsiders are allowed in the house.

4. On the Pratipada (day) i.e. on the day of (ceremonially) establishing the (Auspicious) Jar, the elderly people observe fast till evening. 5. In the evening after establishing the (Auspicious) Jar, after holy lamps are waved around (the idol), they take food (lit. offer a morsel in their mouth). 6. Till then they do not do (i.e. eat) anything. 7. Some people prepare 'Navakhand' type of sweetmeats. 8. To them

breads of wheat (flour), two types of milk preparation (called 'Khir' and 'Lapsi'), milk and all kinds of fruit are permissible (as food). 9. In the house of some people a fast is observed very strictly. 10. They (partake) only milk or else not even drop water in the mouth, till the worship is over. 11. On the Pratipada (day) when the (auspicious) Jar is established, at the time of reciting the prayer (Arti) all the close relatives in the family assemble and waving the lamps, perform the worship. 12. After the worship is done they take the meal. 13. In this manner they do (ever day) till the seventh day. 14. Thereafter on the 8th day there is a custom of tying the 'Phulara'. 15. 'Phulara' means (a process in which) having prepared 'Puris', twentyfive 'Puris' are tied hanging along the ornamental frame on the holy platform; and on the Holy platform they place (the sweetmeats like) 'edme', 'cakes', etc., five each in five rows and above all keep the 'arti' and then they light the 'hom' of wine. 16. On lighting the 'hom' they make the goat shiver vehemently. 17. Then reciting the prayers they perform worship. 18. After the worship is done they eat the sweetmeats (mentioned above i.e.) 'puris', 'edms', cakes, etc.. 19. Then the elderly persons who have observed fast for seven days, do the breakfast called 'carku' on that day. 20. After all

the people have taken the breakfast, the goat, having been cut, 21, having done (everything) correctly, food is prepared (from that) at that very night. 22. and on the ninth day early in the morning that cooked flesh is offered to the diety. 23. and again on lighting the 'hom', reciting a prayer they perform the worship. 24. At that time those who have observed fast for eight days, to-day (i.e. on the ninth day) receive the 'arti' and start taking (the food) meal. 25. and the next day the (Auspicious) Jar, having been removed, is placed down (on the ground). 26. In the early morning of that day i.e. the 'Vijaya dashami' day, our people go out of the village to pluck the 'benni' leaves and having plucked the 'benni' leaves (offer) (that) to all the dieties, and keeping on the holy platform do the worship. 27. And on the whole day the 'benni' (leaves) is distributed to all. 28. On that day all the people invite their respective sons-in-law for dinner and after the dinner is over garlands bouquets are offered (to them).

29. There is a custom to lighten two earthen bowls when the (Auspicious) Jar is established. 30. After the festival is over, that (pair of bowls) remains burning day-and-night continuously till the rite on the full moon day is finished. 31. Those, who

have observed a fast during the nine-day festival, hold in the hands the chourie and the 'pelḍi' from their own house, wear the strings of cowries in the neck and bring the 'pelḍi' (back) on being filled (from) five homes. 32. Having brought it (back), placing (it) on the Holy Platform and having done the worship, then (they) take food. 33. To that they say that the rite of the full moon day is over.

34. In the house of some there is a custom of doing all five 'phulara's. 35. They prepare all the eatables like puri and do the worship on that day.

36. Some people perform the 'bhari' type of worship. 37. They get done on the eighth day the entire worship (of eight days).

38. Such is the custom of our people.

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#### 20. peswe bagican bhet

Kriśṇasa :- kaho ḥamasa tumi kal kha gayata ? haw  
tumarakade ayoto, tawa tumi gherme nhey hota.  
ḥamasa :- hami kal parwatina najik esela peswe  
bagican gayata.

Kriśṇasa :- tawtar tumi tha kaw gaya ?

Ramasa :- hami gherti nikliya. payla dess nambera motart; laskerne gaya. thati atra nambera motarti hirabagne gaya. tha utriken calta begican gaya.

Kriśṇasa :- tha tumi konta barnati gaya ?

Ramasa :- hami mota barnati gaya.

Kriśṇasa :- tumne sebbti payla ka disi ?

Ramasa :- hami madam gayel berobar semberac ek udpinu canu dukan disi.

Kriśṇasa :- tumi tha ka ka dekya ?

Ramasa :- jera egel gaya wer dawa hatne phirnu. tha upper jawan payre che. payre cadyawar sember car jatna cude, redgradgna gine, murga, murge, dusra jatna lal, hirwa, kala, nili, jambla ani dusra rangda paksena motta pinjra dekya.

Kriśṇasa :- tina bajun ek dhaktu gadi che katto ?

Ramasa :- whey, tha phulrani kayken ek dhaktu relwe injengadi che. tinam batan ek manusne don ana lec.

Kriśṇasa :- ani chokrahonne khelasati katar esi ?

Ramasa :- che to. tha jhokale, jharkande, lekkhondna gund phirana girke gana, dhakta jharkande khale upper hwana lakdana patte sabbi che.

Kriśṇasa :- tay huba, prane bi che ki ?

Ramasa :- tu lay gadbad karnako. taybi boluc jara samadan le.

Kriśṇasa :- nhey. tu bhiginne bol. mene gherne  
jawan el hoc.

Ramasa :- ter ayk. uprerti khale eyawer ek mottu  
pinjra che. tinam ek siwnu jodi che. tina  
bajun kewdanu sap, tina bajun ek ejger, nagsap  
eni redgbedlanu donniketaserku ek prani che.  
tinati jera egal lal madgya, kala madgya, parola  
eni sebbi jatna mala che.

Kriśṇasa :- bes ? ewdac ?

Ramasa :- nhey. ejū lay che. te kontaketer; huli,  
keddi, neri, circ, cigri, kasmi:ri bakra, car  
sidgna menda, hatti eni duera cigrebi che.

Kriśṇasa :- eni ka che ?

Ramasa :- redgit newil, ujla newil, gu:gi, kawla,  
chapna parola, motta undro, ujla ghuso, eni duerabi  
prani che.

Kriśṇasa :- seri: ki ejū che.

Ramasa :- ejū che. tha paninu telu che. tina  
madammattam jepani pul che. tine don kamanu che,  
eni ek tokro che. te tokram batikan ek phero  
maran ek manusne car ana lec. ata keli tune ?

Kriśṇasa :- whey, kaliba ramasa. haw jawu eta. mene  
lay el huc. ram ram.

Ramasa :- hū. ram ram.

20. A visit to the Peshwe Park.

Krishnasa :- What O Ramasa ! where had you gone yesterday ? I had come to you. At that time you were not at home.

Ramasa :- Yesterday, we had gone to the Peshwe Park, which is near the Parvati.

Krishnasa :- If that is so, how did you go there ?

Ramasa :- We started from our house. First we went to the Cantonment by bus number ten. From there we went to Hirabag by Bus No. 18. Having got down there we went to the park walking.

Krishnasa :- From (i.e. by) which gate did you go (in) there ?

Ramasa :- We went in from (i.e. by) the big gate.

Krishnasa :- First of all what did you see (there) ?

Ramasa :- Immediately after going inside we saw an Udupi Tea Shop.

Krishnasa :- What in all did you see there ?

Ramasa :- After going a little further we have to turn to the left. There are steps to go upside. After climbing the steps just in front we saw a large cage of (i.e. containing) four types of sparrow; parrot of various colours, cocks, hens, and birds of other types (i.e.) red, green, black, blue, purple and of other colours.

Krishnasa :- Is it true (lit. it is said) that by the side of that there is a small train ?

Ramasa :- Yes; there is a small railway train with an engine, called 'Phularani'. They charge (lit. take) two annas per person to sit in it.

Krishnasa :- And there might be some thing to play for children ?

Ramasa :- Yes, certainly. There are all the things like swings, slipping boards, a rotating iron box, small slipping boards, a wooden plank moving up and down (i.e. a seesaw).

Krishnasa :- That is alright; (but) are there animals also ?

Ramasa :- You don't make much haste. I tell (you) that also. You have some patience.

Krishnasa :- No, you tell me quickly. It is time for me to go home.

Ramasa :- Then, listen. After coming down from above, there is a big cell. There is a pair of lions in that. By the side of that there is a big serpent, by that side a cobra, and a kind of animal (Chameleon), which changes it's colour. A little further than that, there are red monkeys, black monkeys, pigeons and all kinds of hares.

Krishnasa :- (Is it) over ? Only this much ?



Ramasa :- No much is still there. What are they ?

(If you say so) Then (they are) tiger, bear, jackal, leopard; the deer, Kashmiri (type of) goats, the sheep of four horns, elephant, and also other kinds of deer are there.

Krishnasa :- What else is there ?

Ramasa :- Coloured peacock, white peacock, an owl, crows, blue pigeons; big mice, white rats, and other animals.

Krishnasa :- (Is that) finished, or still there is something ?

Ramasa :- Still there is something. There is a tank of water. At the centre of that there is a japanese (type of) bridge. There are two arcades in that, and there is a small boat (there). They take (i.e. charge) four annas per person to take a round sitting in that boat. Did you understand now ?

Krishnasa :- Yes, O Ramasa I understood ! Now I go. It is too late for me. Good bye !

Ramasa :- Alright, good bye !

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## 21. Solapurne pravas.

Ramasa :- Kaho mama tumi lay gadbadam distac ?

Krishnasa :- whay, haw Solapurna janaro che.

Ramasa :- tay ka janara che ?

Krishnasa :- haw Solapurti tawc gal tuljapurne janaro e.  
tay hamaru kuldewti eselne tina dersenne jawan che.

Ramasa :- tawtar tumara sagga kontar asi ?

Krishnasa :- cheto, marati motti bhayn kamelbay akkanu  
ghar che.

Ramasa :- tawne kon kawadac ?

Krishnasa :- hamara sawjinu naw narayansa walusa bareq.

Ramasa :- te konta onim asac ?

Krishnasa :- te purw margelwar pet, ksetriy galli; ghar  
number pacsawnaw kayken che.

Ramasa :- tawne beta kawda che ?

Krishnasa :- beta car jana che. tawna nawo - wisnu,  
santaram, candrakant, asok, kayken che.

Ramasa :- ani bete ?

Krishnasa :- bete bi car jana che. tawna nawo - indumeti,  
tarameti, nirmala, ennepurna kayken che.

Ramasa :- tumara sawji tha ka kar ac ?

Krishnasa :- te simpinu dhando karac. swatana car misano  
che. doni beta ani bap ani don nokro che.

Ramasa :- siwanu bajariki gireknu ?

Krishnasa :- gireknubi karac ani bajaribi.

Ramasa :- tawna betabetina katar lagno hwas ka ?

Krishnasa :- whay. tawna ek motti betinu lagen huc. ani ek  
betanu lagen hwanu che. ganpan huc.

Ramasa :- koto beṭo ? ani tinu naw ? ani chokri khani ?

Kriṣṇasa :- tinu naw śantarāṃ. tinu wey wiś; tina gott  
karelu chokri tina māṃni beṭi. tinu naw śekuntala.

Ramasa :- māmo ka karec, ani kha esac ?

Kriṣṇasa :- māmo belgawam esac. te relwem junior klark  
keyken kam karec. tawnu naw durgaramsa nersidḡsa  
pujari, keyken che.

Ramasa :- tēy huwo. ata tumi kēwa janara ?

Kriṣṇasa :- hēw don dismac janu keyken keryoc.

Ramasa :- taw nheve, tumi kakawanu nekki bolo.

Kriṣṇasa :- māne jara kam che. tēy bhiginne hutar, sakal  
nasettina newna gadia jawc.

Ramasa :- tawtar hawbi tumara sadḡat awnu keryoc.

Kriṣṇasa :- aba, mānebi sadḡat . . . in eyesarku hoc.

Ramasa :- hēw tumne kha milande ?

Kriṣṇasa :- tu barobar at wasta tesanne ey choḡ.hēw tha esac

Ramasa :- taw tar nekki "hey nhey ? ata gherne jawc hēw.

Kriṣṇasa :- nekki nekki. tesanne ewan isar nako. ata  
ja gherne.

## 21. A Trip to Sholapur.

Ramasa :- What O uncle ! You seem to be in great hurry ?

Krishnasa :- Yes. I shall be going to Sholapur.

Ramasa :- Why are you going there ?

Krishnasa :- From Sholapur I shall be going further to Tuljapur. As there is our family diety, I am to go there to visit that.

Ramasa :- You might be having some relatives of yours (there) ?

Krishnasa :- Yes, of course, there are. My elder sister (Mrs.) Kamalabai's house is there.

Ramasa :- What are they designated ?

Krishnasa :- My brother in law's name is Narayansa Valusa Barad.

Ramasa :- In which lane do they stay ?

Krishnasa :- In the Ksatriya Galli in east Mangalwar Peth. The house number is five hundred and nine.

Ramasa :- How many sons has he ?

Krishnasa :- There are four sons. Their names are - Vishnu, Shantaram, Chandrakant (and) Ashok.

Ramasa :- And daughters ?

Krishnasa :- The daughters are also four. Their names are Taramati, Indumati, Nirmala and Annapurna.

Ramasa :- What does your brother-in-law do there ?

Krishnasa :- He carries (i.e. does) the profession of a tailor. He has four machines of his own. The two sons, the father and their two servants.

Ramasa :- Is the stitching for the market or of (the order of ) the Customers ?

Krishnasa :- He does both for the customers as well as for market.

Ramasa :- Are his sons and daughters married ?

Krishnasa :- Yes. His eldest daughter is married. And one son is going to be married (soon). His marriage is settled (ceremoniously).

Ramasa :- Who is that son ? And (what is) his name ? Who is the bride ? (lit. from where is the bride).

Krishnasa :- His name is Shantaram. His age is twenty years. The girl that is earmarked for him (as the bride) (is) his maternal uncle's daughter. Her name is Shakuntala.

Ramasa :- What does his maternal uncle do, and where is he ?

Krishnasa :- His maternal uncle is at Belgaum. He works as a junior clerk in the railway. His name is Durgaramsa Narsingasa Pujari.

Ramasa :- Let it be. Now, when are you going ?

Krishnasa :- I have planned to go within two days.

Ramasa :- Not that; tell me definitely when you are going.

Krishnasa :- I have got some (urgent) work. If that is finished soon, then I go tomorrow early in the morning by the 9 O, Clock train.

Ramasa :- If that is so, I have planned to come with you.

Krishnasa :- Do come. I will also have the feeling of being in company.

Ramasa :- Where shall I meet you?

Krishnasa :- You come to the station exactly at 8 O'clock. I will be there.

Ramasa :- Then it is definite, isn't it ? Now I shall go home.

Krishnasa :- Sure, sure. Do not forget to come to the station. Now you go home.

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APPENDIX - II

INDEX - ENGLISH VOCABULARY

## KHATRI - ENGLISH VOCABULARY

### Introductory Remarks :-

1. The following Vocabulary consists of about 2000 khetri items with their meaning and the grammatical status. Three columns will be found in the vocabulary. The first column gives the khetri item; the second column gives it's grammatical category; and the third column gives it's meaning.

2. Most of the items consist of single morphological elements. Only a few items with more than one element have been listed in the vocabulary. For example, the substantives of group 1 are given with their gendermorphemes as (chokr-o) 'boy', (chokr-i) 'girl'; (bet-o) 'son', (bet-i) 'daughter' etc.

3. The morphological category is shown by the following abbreviations :

sub.	for a substantive.
v.	for a verb
pr.	for a pronoun
adj.	for an adjective
adv.	for an adverb



nu.	for a numeral
p.p.	for a post position
ptl.	for a particle.
con.	for a conjunction

4. Homonymous items of different morphological classes are given separate entries.

5. Items freely varying with each other are given in the same line with a sign ' ~ ' between them.

6. The items are arranged in the following alphabetical order :-

e, a, i, (i:), u, (u:), ɛ, o, k, kh, ŋ, gh,  
 (ŋ), c, ch, j, jh, t, th, d, dh, (n), t, th,  
 d, dh, n, p, ph, b, bh, m, y, r, l, w, ś,  
 s, s, h, (l).

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VOCABULARY

akkəl	sub.	common sense; idea.
əkka	sub.	elder sister.
əkra	nu.	eleven.
əktober	sub.	the month of October.
əkher	adv.	at last.
əgəst	sub.	the month of August.
əgəl	adv.	before, ahead, afterwards.
əgad	sub.	surprise.
əggi	sub.	shirt.
əggoṭi	sub.	ring.
əju	adv.	still.
əjger	sub.	big serpent.
əjj-o	sub.	grand father.
əjj-i	sub.	grand mother.
ətodo	sub.	week.
ətra	nu.	eighteen.
ədnav	sub.	surname.
ədwu tidwu	adv.	cross ways.
ədwu aw	v.	to hinder.
əno	sub.	anna.
əndo	sub.	egg.
ənno	sub.	elder brother.
otta -əta	adv.	now.
ətdu	sub.	guts, intestines.

ədrək	sub.	ginger.
ənəj	sub.	corn.
əni	Con.	and
ənəntpur	sub.	name of a place.
əntəhpur	sub.	harem.
əntəhkerən	sub.	mind.
əndar	sub.	darkness.
ənn	sub.	food.
əndl-	adj.	blind.
ənjur	sub.	(garden) fig.
əp ~ap	pr.	own.
əppu	sub.	opium.
əbal	sub.	sky.
əbhyas	sub.	study.
əmbigal ghal	v.	crowl.
əmbə	sub.	mango.
əmas	sub.	the new moon day.
əmma	sub.	mother.
əy	pr.	this.
əyk	v.	hear.
əytar ~əytwar	sub.	Sunday.
əys	pr.	like this.
əysi	nu.	eighty.
ərənyjəggəl	sub.	thick forest.
ərdamərda	adv.	half-hazardly.
ərdu	adj.	half.

arsundo	sub.	kind of bean.
awro	sub.	bean.
əsəkt	adj.	weak.
əsok	sub.	a proper name.
es	v.	to be, to stay.
estmi	sub.	the eighth day (in order in the fortnightly half division of a lunar month.)
esro	sub.	shelter.

## a

akəd	v.	to freeze.
ang	sub.	body.
ang dhaw	v.	to bathe (lit. to wash the body.)
ac	sub.	heat.
aj	adv.	to-day.
at	nu.	eight.
an	sub.	oath.
anənd	sub.	pleasure, joy.
ap tēp	pr.	own.
aram	sub.	rest.
aram le	v.	to take rest.
arti	sub.	1. a ceremony of waving of the auspicious lamp around the face of a diety or a person. 2. the auspicious lamp (used during the above ceremony.)

3. A song of prayer  
sung or recited on  
that occasion.

arsi	sub.	mirror.
aw .a	v.	to come.
awaj	sub.	sound.
asad	sub.	name of the fourth Hindu lunar month.
asirwad	sub.	blessing.
aswin	sub.	name of the seventh Hindu lunar month.
alsi	adj.	idle, lazy.

## 1

ik	v.	sell.
ikde	adv.	this way.
ikde tikde	adv.	hither and thither, here and there.
ikwan le	v.	buy.
icana	sub.	bed.
icar	v.	ask
icar	sub.	idea, thought.
icar kar	v.	to think.
iccha	sub.	intention.
itadgi	sub.	brick.
inc	v.	choose.
incu	sub.	scorpion.

injen	sub.	engine.
injen gedi	sub.	a railway train.
inji:sen	sub.	injection.
ibbeni	sub.	dew.
is	v.	swim.
is	nu.	twenty.
is	sub.	poison.
isar	v.	forget.
i:ser pac	nu.	twenty-five.
isto	sub.	fire.

## u

uklo	sub.	stone mortar.
uged	v.	open.
ugdu	adj.	open.
ucel	v.	raise.
ujel- <sup>u</sup> ujl-	adj.	white.
ut	v.	get up, wake.
ud	v.	fly.
udid	sub.	black gram.
uda udi	sub.	hops and jumps
undo	sub.	sweet ball.
uter	v.	get down.
unc-	adv.	high, tall.

unau	sub.	night.
undir	sub.	mouse.
unn	sub.	Sun's light.
unni	sub.	wool.
unnalo	sub.	summer.
upas	sub.	fast.
upkar	sub.	obligation, favour.
upper	adv.	up, on, over.
upyog	sub.	use.
ulṭa	adv.	topsy turvey.
ulṭu bol	v.	argue, answer.
us	sub.	sugarcane.
usuk	sub.	sand.
uskara	sub.	sigh.
uskara ghal	v.	tosigh.

•

ek	nu.	one.
eka eki	adv.	suddenly, unexpectedly.
ekadesi	sub.	the eleventh day (in order in the fortnightly half division of a lunar month.)
ekda	adv.	once.
ekak	nu.	one each.
ekonis	nu.	nineteen.
ekonisaw sattecalis nu.		nineteen hundred and fortyseven.

ekt-	adj.	one, alone.
ekda	adv.	once.
ekdem	adv.	suddenly, all of a sudden.
edko	sub.	ram.
epril	sub.	the month of april.
el	sub.	time.
elpare	sub.	at (that) time.
edme	sub.	a dish prepared out of wheat and gram flour. Green chilli and ingredients (masala) are used to prepare the same.

## o

o	ptl.	a particle of address or invocation.
ok	v.	vomit.
ot	sub.	lip.
oni	sub.	lane.
ot	v.	pour.
on	v.	weave.
obed dhobed	adj.	rough.
oho	ptl.	an exclamatory particle.



kənjəl	sub.	moss.
kəṭhin	adj.	hard.
kədək	adj.	rigid, ardent, <i>strictly</i>
kədə	p.p.	towards.
kəḍi	sub.	buttermilk curry.
kəḍu	adj.	bitter.
kəḍḍi	sub.	bear.
kəṭer	adv.	that is to say, namely.
kətri	sub.	a pair of scissors.
kəpp	sub.	cup.
kəpaṭ	sub.	cupboard.
kəpaḷ	sub.	forehead.
kəṭṭasi	sub.	cup and saucer.
kəṭṭaləṭṭa	sub.	clothes.
kəṭṭ	adj.	little.
kəṭṭḷ	sub.	lotus.
kəṭṭan	sub.	arch.
kəṭṭar	sub.	waist.
kəṭṭəṭṭu kəṭṭo	sub.	hip.
kəṭṭḷi	sub.	blanket.
kəṭ	v.	do.
kəṭṭ	na.	crore.
kəṭṭew	sub.	curry leaves.
kəṭṭḷḷḷ	sub.	water-melon.

kaw	v.	say.
kaw	adv.	how.
kawa	adv.	when.
kawad	v.	feel, consider.
kawł	sub.	swoon.
kawlı henn	sub.	corinda fruit.
kasarki	sub.	illness.
kasret	sub.	1. practice or skill in art. 2. gymnastic feats.
kel	v.	understand.
kek-o	sub.	uncle.
kek-i	sub.	aunt.
kek-no beto	sub.	nephew.
kekani beti	sub.	niece.
keketer	Con.	because.
kaged	sub.	paper.
kaj	sub.	glass.
kat	v.	sut.
kad	v.	take out, pass.
kadi	sub.	straw, stick.
kadi de	v.	(fig) deceive. (lit) give a stick.
k-e	sub.	catechu.
kater	sub.	something.
kani	sub.	story, account.
kan	sub.	ear.

kando	sub.	onion.
kenēi	sub.	comb.
kansolo	sub.	upper part of the cheek.
kapi	sub.	coffee.
kapus	sub.	cotton.
kajdu	sub.	clown.
kam	sub.	work, performance, art.
kamkar	v.	work.
kay-ka	adv.	what.
kaho	adv.	hello, why.
kawlo	sub.	crow.
kar	sub.	car.
karan	sub.	reason.
karanji	sub.	spring, fountain.
kardani	sub.	fried little roll of flour of pulse, popularly known as 'seav'.
kartik	sub.	name of the eighth hindu lunar month.
karkun	sub.	clock.
kal	adv.	yesterday.
kalpaw	sub.	seer (measure)
kasar	sub.	brazier (a maker of glass bangles.)
kal-	adj.	black.
kalamiri	sub.	pepper.
kalji	sub.	worry.
ki	con.	that (introducing a direct speech or a thought in one's mind.)

kido	sub.	insect, worm.
kil	sub.	joints.
ki:li	sub.	lock.
ki:linu hat	sub.	key.
kiḍ-	adj; sub.	delf.
kuḍrol	sub.	single.
kuḍ-	adj; sub.	blind.
kutru	sub.	dog.
kuḍku	sub.	saffron.
kumbar	sub.	potter.
kulḍewta	sub.	family deity.
kusbinu bhaji	sub.	saf flower leaves.
kewḍu	adv.	howmuch.
kes	sub.	hair.
keḷnu	sub.	plantain.
koṭ	sub.	coat.
koḷi	sub.	umbrella.
keḍli	sub.	axe.
koṇḍi	sub.	link of chain, bolt.
koḍyo	sub.	small earthen pot.
kotambri	sub.	coriander.
kon	pr.	who.
koḍri	sub.	elbow.
kobi	sub.	cabbage.
kos	sub.	measure of distance of four miles.

kolśo	sub.	charcoal.
krishnasa	sub.	proper name.
kyon	sub.	forgiveness, pardon.

## kh

khaj-j	v.	scratch.
khane	v.	pull.
khəṭṭəṭ	sub.	effort, care.
khəṭṭəṭ kər	v.	try.
khəṭṭik	sub.	butcher.
khəṭṭ-	v.	...
khəḍu	sub.	chalk.
khəḍo	sub.	pebble.
khəḍəkwasla	sub.	name of a place.
khəṛedi kər	v.	buy, purchase.
khəṛəb	adj.	bad.
khəṛu	adj.	true.
khəṛupən	sub.	truth.
khəṛə	sub.	expenditure, expense.
khəṛə kər	v.	spend.
khəḷas	sub.	exhausted, finished.
khəḷas kər	v.	finish.
kha	v.	eat.
kha	adv.	where.

khatlo	sub.	cot.
khanu	sub.	estables.
khando	sub.	shoulder.
khamb	sub.	pillar.
khali	adj.	empty.
khale	adv.	under, down, low.
khawana pan	sub.	betel leaf.
khicki	sub.	window.
khir	sub.	a milk preparation.
khurci	sub.	chair.
khunto	sub.	peg.
khus ho	v.	please.
khusi	sub.	delight, joy.
khulgo	sub.	he buffello.
khedu	sub.	village.
khet	sub.	field.
khetwalo	sub.	farmer.
khel	sub.	game.
khel	v.	play.
khel'mili	sub.	playing and mixing (with others)
khokol	v.	to cough.
khoklo	sub.	cough.
khod	v.	dig.
khol	adj; adv.	deep.
kholi	sub.	room.

garibhay	sub.	friend.
gadbad	sub.	hurry, haste, tumult.
gaddo	sub.	bundle, bunch.
gend	adj.	male.
gaddol	sub.	crowd.
gaddu	sub.	donkey.
gapp	adv.	quietly, still.
gapp bat	v.	keep quiet.
ganpan	sub.	
gabakne	adv.	suddenly, at once.
gerom	adj.	hot, warm.
garib	adj.	poor.
garud	sub.	eagle.
garden	sub.	neck.
gelas	sub.	glass.
gelo	sub.	throat.
gajru	sub.	carrot.
gay	sub.	cow.
gal	sub.	cheek.
gali	sub.	wheel.
gaw	sub.	village.
gal	v.	sieve.
gale de	v.	abuse.
gidd-	adj.	short.
giddu conno	sub.	half pant.

gini	sub.	parrot.
gid	sub.	song.
gid bol	v.	sing.
girek	sub.	customer.
girki	adv.	topsy-turvey.
girke gana	sub.	
gu:gi	sub.	owl.
gudi	sub.	temple.
gudua	sub.	thunder.
gudgo	sub.	knee.
gund	adj.	round.
gun	sub.	nature, quantity.
gubbi	sub.	sparrow.
gulab	sub.	rose.
gulabnu phul	sub.	rose flower.
gulyal	sub.	red powder.
gott ker	v.	earmark.
gott es	v.	know.
gombi	sub.	doll.
goli	sub.	bullet.
goli mar	sub.	shoot.
gol	sub.	jaggery.



ghett	adj.	strong.
ghett ghal	v.	perform a rite of placing a vessel full of water having a coconut over it. This rite is performed on the first day of Navaratra festival.
ghenti	sub.	bell.
ghor	sub.	house.
gherango	sub.	family.
gherodero	sub.	houses and doors, household.
ghaw	sub.	wheat.
ghes	v.	rub.
gheso	sub.	throat.
ghager	sub.	jar.
ghatki	adj.	dangerous.
ghabro ped	v.	be frightened.
gham	sub.	sweating.
gham chut	v.	to sweat.
ghal	v.	pour, administer.
ghas	sub.	morsel, mouthful.
ghi	sub.	ghee.
ghus	sub.	the bandicate rat.
ghotyo	sub.	ankle.
ghodo	sub.	horse.
ghor	adj.	difficult.
ghorpedi	sub.	name of a place.

-c	ptl.	an emphatic particle.
cəgət	adj.	good, well.
cəḡ	v.	rise, ride, climb.
cəṭurti	sub.	the fourth day in order in the fortnightly half division of a lunar month.
cəṭurdeṣi	sub.	the fourteenth day in order in the fortnightly half division of a lunar month.
cəmbər	sub.	cobbler.
cəmek	v.	shine.
cəmcə	sub.	spoon.
cəytr	sub.	the name of the first lunar month.
cərbi	sub.	fat.
cərku	adj.	pungent.
cərku pharəḷ	sub.	name of a kind of break- fast consisting of pungent things like vadā, edme etc. This type of breakfast is taken on the 8th day in the Navaratra festival by (the elderly) persons who observe fast for the first seven days of the Navaratra.
cəl	v.	to move.
cəlak	adj.	shrewd, clever, smart.
cəlaw	v.	drive.
cəwkəsi	sub.	inquiry.
cəwḡ-	adj.	wide.
cəwḡu	sub.	width.

cawdu ker	v.	widen.
cawti	sub.	the fourth day (in order in the fortnightly half division of a lunar month.)
cawda	nu.	fourteen.
ca	sub.	tea.
caku	sub.	knife.
caknu	sub.	vegetable.
cet	v.	lick.
candaba	sub.	the moon.
cangri	sub.	skin, hide (animal).
car	nu.	four.
caro	sub.	grass.
cal	v.	walk.
calu ker	v.	start (machine etc.)
caw	v.	bite.
calis	nu.	forty.
cikkol - cikkod	sub.	mud.
cikki	sub.	the star.
cikku	sub.	name of a fruit. (mamme-sapota; sapodilla)
ciknu	sub.	fat.
cigri	sub.	the deer.
cine	sub.	the tamarind.
cinnatthi	sub.	free play.
cinta	sub.	worry.
cinni	sub.	a tiny lamp.

cir	v.	to split.
cire	sub.	leopard.
cil	sub.	vultur.
cuk	sub.	mistake.
cudi	sub.	sparrow.
cunno	sub.	lime.
cup	adj.	sharp.
curmera	sub.	soaked and parched rice
cullo	sub.	ovel.
cotto	sub.	thief.
cori	sub.	theft.
cori ker	v.	steal, rob.
conno	sub.	trouser.

## ch

<sup>h</sup> cetri	sub.	umbrella.
<sup>h</sup> cèpper	sub.	roof.
chawr -cawr	sub.	chowrie.
chali	sub.	sneep.
chatì	sub.	chest, heart.
chay	sub.	cream.
chal	sub.	bark (of a tree).
chiaw	v.	touch.

che	nu.	six.
chukad	v.	avoid.
chokr-o	sub.	boy.
chokr-l	sub.	girl.
chod	v.	leave, let loose.

## j

jaglab.	sub.	name of a dress, the family diet of the kahatriyas.
jaggal	sub.	woods.
jagali	sub.	wild.
jotra	sub.	fair.
janan	sub.	delivery.
jeno	sub.	individual.
jenawar	sub.	animal.
jenewary	sub.	the month of January.
japani pul	sub.	Japanese type of bridge.
jam	v.	succeed.
jamad	v.	gather, assemble.
jar	adv.	if.
jaru	adv.	little.
jaway	sub.	son-in-law.
ja	v.	go.

jago	sub.	place.
jad	adj.	thick.
jat.	sub.	caste, kind, variety.
jadu	sub.	magic.
jan juman	sub.	young.
jamoli	sub.	yawning.
jamole de	v.	yawn.
jawad	v.	lose.
jai	v.	turn.
jasti	adv.	much.
jita	adj.	alive, living.
jines	sub.	thing, articles.
jib	sub.	tongue.
jiw	sub.	life.
jiw	sub.	house.
jun	sub.	the month of June.
jun-	adj.	old.
jum	v.	to dine.
jumen	sub.	meal.
jumnu	sub.	right (hand).
junioer klark	sub.	junior clerk.
juley	sub.	the month of July.
jen kido	sub.	bee.
jest	sub.	name of the third lunar month.
joqi	sub.	pair.
jer	sub.	force.

jhamp	sub.	nap.
jhaj	sub.	heart.
jhak	v.	cover.
jhod	sub.	tree.
jhup	v.	hide.
jhām	sub.	swoon, faint.
jhār	sub.	poison.
jharkhaṇḍi	sub.	see-saw.
jhutū	sub.	false.
jhutū bol	v.	tell lie.
jhokali	sub.	swing.
jhoko le	v.	to swing.
jhopḍi	sub.	hut.

tamato	sub.	tomato.
tak	v.	throw.
tang	v.	hang.
tebal	sub.	table.
tesen	sub.	the station.
tokro	sub.	small boat.
topi	sub.	cap.

thes	v.	stumble.
thougi	sub.	branch.

d

deb ghal	v.	1. (lit) fix (a basket) in an inverted position. 2. (fig) to cheat, deceive.
der	v.	be afraid of.
dakter	sub.	doctor.
dawa	adj.	left (hand).
delimber	sub.	porecranate.
disember	sub.	the month of December.
dukkur	sub.	fig.
dub	v.	sink.
dubki	sub.	a dive, a dip.
dojær	sub.	mount in.
donyo	sub.	c. psicum.
donniketo	sub.	chameleon, wild lizard.
dolo	sub.	eye.
dolamu pazi	sub.	tears.
dolamu bubbul	sub.	eyelid.



## ḡh

ḡhakel	v.	push.
ḡhillu	adj.	loose.
ḡhalanu ḡhaḡḡo	sub.	bunch of chana stalks.
ḡhekun	sub.	bug.
ḡholke	sub.	small drum.
ḡhusni mar	v.	hurtingly push.

## t

tambak	sub.	tobacco.
tay	pr.	that.
tay r	adj.	ready.
tar	adv.	is.
tarab	v.	stop, obstruct.
taras	sub.	thirst.
tersel-	adj.	thirsty.
taḡ	adv.	in that manner (fig) free of charge.
tara	adv.	then.
tawantawac	adv.	then and then only.
tal	v.	fry.
talp	sub.	task.
talpo	sub.	palm (of the hand) <sup>foot</sup>
tak	sub.	buttermilk.

tandul	sub.	rice.
tambu	sub.	copper.
tarik	sub.	date.
tarip kar	v.	praise.
tikit	sub.	ticket.
tikde	adv.	that side.
tikk-	adv.	that much.
tin	nu.	three.
tinda	adv.	chance.
tirpu	adj.	oblique.
tis	nu.	thirty.
tiser at	nu.	thirty-eight.
tu	pr.	you (sg.)
tundi	pr.	you (pl.)
tur	v.	throw up, hurt.
tur (dal)	sub.	a pulse.
taijapur	sub.	name of a place of pilgrimage.
te	pr.	they.
terve	adv.	any before/after yesterday.
tel	v.	float.
tel	sub.	oil.
tod	v.	break.
todnar	adj.	one who cuts.
tya	pr.	she.

tye	pr.	he.
trayodasi	sub.	the thirteenth day (in order in the fortnightly division of a lunar month.)
tras	sub.	trouble, grief.
tritiya	sub.	the third day in the fortnightly division of a lunar month.

## th

thad ped	v.	roll about in pain.
thana	adj.	1.
thand	adv.	quietly.
thandi	sub.	cold.
thand kalo	sub.	winter.
thar	sub.	variety.
tha	adv.	there.
thi pi	sub.	plate.
thok	v.	split.
thodu	adj.	little, some.
thetar	sub.	theatre.

## d

dando	sub.	bank of a river.
dayalu	adj.	kind, compassionate.
dayalupen	sub.	kindness.
daywento	sub.	a rich man.
derroj	sub.	every-day, daily.
dersen	sub.	auspicious view (of a diety).
dewakhano	sub.	dispensary.
desmi	sub.	the tenth day in order in the fortnightly half division of the Hindu lunar month.
dasa	nu.	ten.
desro	sub.	name of a festival (which is celebrated very pompously on the tenth day in the navaratra festival.) This festival is considered as the most important by the katriyas.
dəl	v.	grind.
dad	sub.	jaw.
dadi	sub.	beard, chin.
dandg-	adj.	fat, stout.
dat	sub.	teeth.
dado	sub.	father.
dano	sub.	jawar.

dananu piṭ	sub.	flour of jawar.
dab	v.	press.
damus	sub.	man
daru	sub.	wine.
dallo	sub.	husband.
dal	sub.	dal, split pulse.
diḍpendit	sub.	wiseacre.
diwo	sub.	lamp.
dindarki mar	v.	to whirl, roll.
dis	sub.	day.
dis	v.	appear, look.
dukk	sub.	pain.
dukandar	sub.	shopkeeper.
dutiya	sub.	the second day in order in the fort- nightly division of the Hindu lunar month.
dud	sub.	milk.
dupar	sub.	noon.
dumm	sub.	tail.
dur	adv.	long, far.
de	v.	give.
dek	v.	see.
dekaḍ	v.	to show.
dekḍaw	v.	to show.
dekrek	sub.	supervision.

dekhn-	adj.	fair, pretty.
des	sub.	country.
dew	sub.	the God.
dewi	sub.	the Goddess.
dewi kaḍ	v.	to vaccinate.
dewaro	sub.	a plat-form for keeping the diety.
doḍko	sub.	cucumis acutangulus, sulcatus.
don	nu.	two.
doni	nu.	both.
doro	sub.	rope.
doru	sub.	string, thread.
dnyan	sub.	knowledge.
drakṣi	sub.	grape.
dwadesi	sub.	the twelfth day in order in the fortnightly half division of the Himiu lunar month.

## dh

dhadped	v.	struggle.
dhado	sub.	lesson.
dhengar	sub.	a shepherd.
dhendo	sub.	profession, occupation.

dhay	sub.	curd.
dher	v.	hold.
dhero	sub.	courage.
dheren	sub.	dam.
dherem	sub.	religion.
dherem shalo	sub.	the travellers bungalow.
dhaw	v.	wash.
dhewo	sub.	smoke.
dhaka-dhatt-	adj.	small, narrow.
dhatu	sub.	metal.
dhandel	sub.	tumult.
dhad	sub.	send.
dharen	sub.	price.
dhiti	adj.	bold.
dhund	v.	search, look for.
dhul	sub.	dust.
dhondo	sub.	stone.
dhoter	sub.	dhoti.
dhobi	sub.	washerman.

nekaso	sub.	map.
neko	ptl.	it is a prohibitive particle, not to want.
nekk	sub.	nail.
nekki	adv.	certainly, surely.
nekra	sub.	vanity, vain display.
nekli	sub.	a jester, a buffoon.
nejik	adv.	near.
nedi	sub.	river.
nenono	sub.	model, design.
nenber	sub.	number.
nerem	adj.	soft, weak.
neri	sub.	fox.
nersidgaa	sub.	a proper name.
naw	adj.	new.
naw	nu.	nine.
nawilu	sub.	peacock.
nawmi	sub.	the ninth day (in order in the fortnightly half division of Hindu lunar month.)
nawed	nu.	ninety.
nawember	sub.	the month of November.
nawkhend pheral	sub.	name of a kind of breakfast consisting of nine types of dishes specially prepared for the occasion. This type of food is -



		kept on the platform before the diety and then is eaten at the time of the Navaratra festival.
nawratr	sub.	name of a festival celebrated from the first day to the tenth day in the month of Aswin.
nasatti	adv.	dawn, early morning
nasib	sub.	fate, luck.
na	adv.	not.
nak	sub.	nose.
naṣ sap	sub.	cobra.
naṣosa	sub.	a proper name.
naḡl-	adj.	naked.
naḡ	sub.	dance.
naḡ kar	v.	to dance.
natni	sub.	grand daughter.
natyo	sub.	grand son.
nani	p.p.	like.
nareḡgi	sub.	kind of orange.
nari	sub.	name of a person.
narayansa	sub.	a proper name.
nareḡ	sub.	cocoanut.
nareḡnu jhad	sub.	cocoanut tree.
naw	sub.	name.
nas	sub.	distruction.
nasipudī	sub.	snuff.

nasipudi rægg	sub.	colour of a snuff.
nikəɭ	v.	to come out.
nirgəɭ	v.	swallow.
nic-	adj.	cruel.
nicchəɭ	adj.	fresh, clear.
nir goɭi	sub.	a duck.
niwəd	sub.	an offering of eatables to an idol.
nisan	sub.	flag.
nistə	adv.	only, bare, just.
nist-	adj.	only.
nīlu	adj.	blue.
nuzɪnu ʒəɖgo	sub.	horse-radish.
nəkər	sub.	servant.
nəkri	sub.	service.
noni	sub.	butter.
nhəmə	adv.	not (denial).
nhəy	ptl.	a negative particle, not.
nhəy tɛ	adv.	if not, without.
nhəy ɭɛ	v.	take the oilbath.
nhəwro	sub.	bridegroom.
nhəwri	sub.	bride.
nhəɭ	v.	run, flee.
nhəɭəd	v.	make to run.
nhəɭənhatɪ	sub.	running, helling and skelling

nhar pet	sub.	empty stomach.
nhanu	adj.	small, young.
nhyari	sub.	breakfast.

## P

pekai	sub.	bird.
peksinu ghar	sub.	nest.
pegar	sub.	salary, wages.
panemi	sub.	the fifth day (in order in the fort- nightly half division of the Hindu lunar month.
patti	sub.	plank.
pad	v.	fall.
paddo	sub.	curtain.
petto	sub.	address.
potl-	adj.	thin, delicate.
paddet	sub.	custom, method.
pendra	nu.	fifteen.
pennas	nu.	fifty.
pappay	sub.	the fruit - papaya.
payko	sub.	money.
payl-	adj.	first.
payle	adv.	first, before.

periksa	sub.	examination, test.
par - (gaw) (it is a bound morpheme.)	adj.	another (village.)
peret	adv.	again, back, back again.
peret	sub.	return.
perwa	sub.	1. day before yesterday. 2. day after tomorrow.
perwati	sub.	name of place near Poona.
peldi	sub.	1. a circular bamboo basket used by the devotees of the goddess Jagdamba, for collecting food or alms. 2. an offering to the goddess.
paws	sub.	rain.
paws	sub.	name of the tenth Hindu lunar month.
peli	sub.	big spoon.
pac	nu.	five.
pacī phularo	sub.	a name of
patli	sub.	small wooden seat.
pad	v.	to fell.
pat	sub.	le <sup>f</sup> <sub>x</sub> r.
patlu	sub.	printed sarees.
pad	sub.	pass the ai <sup>r</sup> <sub>a</sub>
pan	sub.	betel leaves.
pan supari	sub.	betel nut and leaves.

pani	sub.	water.
pani kad	v.	to shed tears.
panghodo	sub.	water-horse.
panset	sub.	name of a village.
pap	sub.	sin.
payri	sub.	step.
parolo	sub.	a blue pigeon.
pal	sub.	(house) lizard.
powder	sub.	powder.
pasatti	adv.	afterwards.
pasal	adv.	behind, afterwards.
pasal aw	v.	to follow.
pasal lag	v.	to chase.
pi	v.	drink.
pik	sub.	crop.
pikelu	adj.	ripe.
pinjro	sub.	cage, cell with bars.
pit	sub.	flour.
pittal	sub.	brass.
pipo	sub.	drum.
piwlu	adj.	yellow.
piawi	sub.	handbag.
pil	v.	squeere.
puja	sub.	worship.
pujari	sub.	1.priest. 2.a surname.

puṭ	sub.	back.
puḍari	sub.	important, prominent person.
puḍi	sub.	powder.
pu:ra	adv.	entirely, completely.
puri	sub.	kind of cake prepared out of wheat flour.
pun	sub.	name of a city.
pundm	sub.	the fullmoon day.
pul	sub.	bridge.
pus	v.	rub.
pustak	sub.	book.
paśwa begico	sub.	name of a park near Parvati.
pet	sub.	belly, stomach.
peṭad	v.	to light, enkindle.
peṭki	sub.	box.
per	v.	to wear, put on.
pog	sub.	leg.
pogṇu boṭku	sub.	toe.
pog-guṇ	sub.	luck.
poc	v.	to reach.
potu	sub.	bag.
poselu	adj.	tame.
pyarḷeṇṇ ~pyarl haṇṇ	sub.	guava (fruit)
pradan	sub.	minister.
prayetn	sub.	effort.

prewas	sub.	journey.
pretipeda	sub.	the name of the first day of the Hindu lunar month.
prani	sub.	animal.
prit	sub.	affection, love.

## ph

phappaḷ	sub.	betel nut (fruit).
phappaḷṇu jhaḍ	sub.	betelnut tree.
pharek	sub.	difference.
phawo	sub.	father-in-law.
phoraḷ	sub.	slight breakfast.
phas	v.	to stick in.
phasad	v.	deceive.
phasḷinu haḍku	sub.	rib.
phalguṇ	sub.	name of the twelfth Hindu lunar month.
phoḷ	sub.	fruit.
phoḷ phoḷawer	sub.	fruitage, fruits collectively.
phi	sub.	aunt.
phir	v.	wander, roam.
phirad	v.	move round, turn, make to revolve.

phuk	v.	to blow (air).
phuket	adj; adv.	free; free of charge.
phukni	sub.	a blower.
phug o	sub.	1. a balloon. 2. bheji - prepared out of chana flour.
phut	v.	to give way.
phuti	adj.	broken.
phul	sub.	flower.
phullo	sub.	a bundle.
phepso	sub.	lung.
phebruery	sub.	the month of February.
phero	sub.	round.
phod	v.	to split.
phularo	sub.	a garland of flowers and puris etc.

(It is a process in which twentyfive puris are tied hanging along the ornamental frame on the holy platform. This is performed by the Kestriyas at the time of the Navaratra festival.)

## b

bakro	sub.	he goat.
baksis	sub.	prise.
bagico	sub.	park, garden.



bagglow	sub.	bungalow.
baedī	sub.	calf.
baṭ	v.	sit.
baṭuṭo	sub.	potato.
baḍḍo	sub.	trunk of a tree.
badnam	sub.	scandal.
badal	<sup>v</sup> sub.	change.
<sup>baḍālī</sup> baṇarasi	<sup>sub</sup> adj.	<sup>change</sup> of Banaras.
benni	sub.	leaves of a thorny tree ('shemi' in sanskrit).
bayl	sub.	bullock, bull.
beylgadi	sub.	bullock cart.
beraph	sub.	ice.
berober	adv.	correct.
berobar	p.p.	immediately after.
belaw	v.	to call.
basi	sub.	saucer.
baḷi de	v.	to sacrifice.
belli	sub.	creeper.
ba	ptl.	
bak	sub.	bench.
bag	sub.	garden.
baḡḡdi	sub.	bangle.
bajar	sub.	market.
baju	sub.	side.
baṭli	sub.	bottle.

ban	sub.	arrow.
batmi	sub.	news.
bap	sub.	father.
bamen	sub.	a brahmin.
bayko	sub.	woman.
bara	nu.	twelve.
baraw-	adj.	twelfth.
barik	adj.	thin, small.
bari henn	sub.	berry, jujube fruit.
barnu	sub.	door.
basig ro	sub.	1. an ornament of paper worn by the bride and the bridegroom on the forehead during marriage. 2. a thread or paper ornament used as a decoration on the forehead of the bullocks.
bal	sub.	child.
balpen	sub.	childhood.
bi	ptl.	1. it is an emphatic particle also 2. still.
bij	sub.	seed.
billadi	sub.	cat.
bukka	sub.	black powder that the Hindus throw on the holy and during marriages.
butti	sub.	basket.
budd-	adj; sub.	old.

budwar	sub.	Wednesday.
bejar	sub.	weariness, disquiet.
bet-o	sub.	son.
bet-i	sub.	daughter.
beta-beti	sub.	sons and daughters.
bend-battasa	sub.	name of a kind of sweetmeats.
ber	sub.	1.wife. 2.root.
bestar	sub.	Thursday.
botku	sub.	finger.
botu	sub.	flame.
bondenu undo	sub.	name of a kind of sweet balls, prepared out of gram flour and sugar.
bol	v.	say; tell.
bo/li	sub.	dialect.

## bh

bhetto	sub.	allowance.
bhadak ujal	sub.	bright.
bhay	sub.	brother.
bhayn	sub.	sister.
bhaybando	sub.	brothers & sisters.

bhays	sub.	she buffalo.
bhar	v.	fall.
bharabhera	adv.	quickly, fast.
bherap	sub.	ice (variant of bareph)
bheri puja	sub.	name of a kind of worship performed by the Ksatriyas during the Navarâtra festival.
bhag	sub.	part.
bhaji	sub.	vegetable.
bhajipala	sub.	1. a general term for esculent vegetable 2. leafy vegetable.
bhat	sub.	boiled rice.
bhadrapad	sub.	name of the sixth month (in order in the fortnightly division of the Hindu calendar month)
bhanda	sub.	a vessel.
bhandakunda	sub.	pots and vessels comprehensively.
bhand	v.	build, tie.
bhar	adv.	out-side.
bhar	adj.	other, outside (village etc.)
bhikṣa ~bhikṣa	sub.	alms.
bhiginne	adv.	soon.
bhit	sub.	wall.
bhilawo	sub.	marking nut.
bhilawana saro	sub.	garland of marking nut.

bhuk	sub.	hunger.
bhut	sub.	ghost.
bhunṭo	sub.	an ear (of corn)
bhejo	sub.	brain.
bhet	v.	to meet.
bhenṭi	sub.	lady finger.
bhok	v.	to stab.
bhoplo	sub.	a gourd, pumpkin.
bhoy	sub.	floor; ground.

## m

makko	sub.	maze.
maggi	sub.	bud.
mager nu phul	sub.	jesmine flower.
maḡgyo	sub.	monkey.
maḡglar	sub.	Tuesday.
macli	sub.	fish.
maja	sub.	fun, amusement.
maḡi-huḡi	sub.	cleanliness, holiness.
man	sub.	mound.
manṭpi	sub.	a wooden ornamental frame kept on the holy platform on which an idol is established.

mənd	adj.	dull, blunt.
mədet	sub.	help.
mədet kər	v.	to help.
mədem	adv.	in, inside.
məməttem	adv.	in the middle, at the centre.
manus	sub.	person.
mənn	sub.	mind.
mənnə aw	v.	to like.
mən gat	sub.	wrist.
məyl	sub.	mile.
mər	v.	die.
məreg	sub.	'pudina', məreg.
mərən	sub.	death.
mərati	sub.	Marathi.
məryado	sub.	respect.
məlo	sub.	hare.
məsidi	sub.	mosque.
məsin	sub.	machine.
maki	sub.	a fly.
mag	sub.	the name of the eleventh Hindu lunar month.
məgg	v.	to ask for.
məti	sub.	soil, earth.
məndi	sub.	thigh.
məd	v.	to heal.

man	v.	to suit.
map	sub.	measurement.
map le	v.	to measure.
man-i	sub.	mother-in-law.
man-o	sub.	father-in-law.
maybap	sub.	the parents.
mar	v.	to hit, to kill.
mar-	adj.	my, mine.
margeser	sub.	name of the ninth Hindu lunar month.
marc	sub.	the month of March.
master	sub.	teacher.
minit	sub.	minute.
mit	sub.	salt.
mittu	adj.	sweet.
mirsingi	sub.	chilli.
mise	sub.	mustaches.
mil	v.	to meet, get, find.
milaw	v.	together, mix, earn.
muk-	adj.	drab.
mujgi	sub.	ant.
mutha (nadi)	sub.	the name of the river (in Poona)
murkh	adj.	foolish.
murgi	sub.	hen.
urgo	sub.	cock.
mu:lo	sub.	corner.

musti	sub.	wrist.
mulo	sub.	raddish.
me	sub.	the month of May.
mej	v.	count.
men	sub.	wax.
menđki	sub.	frog.
mendo	sub.	lamb.
menđi	sub.	sheep.
metinu bhaji	sub.	the vegetable of the foenu greek grass.
merbani	sub.	obligation.
mokel	v.	send off, release.
mogranu phul	sub.	jesmin flower.
motar	sub.	motar, car.
mod	sub.	cloud.
monđu	sub.	mouth, face.
mosem	sub.	harvest, season.
mosambi	sub.	orange.
myadar	sub.	basket-maker.
mhadgu	adj.	costly, expensive.
mhatu	sub.	head.
mhatanu toparo	sub.	skull.
mhan <sup>y</sup> <sub>o</sub>	sub.	mouth.



## y

yedn	sub.	sacrifice.
ya	pr.	she.
yad	sub.	memory.
yad ker	v.	to remember.
yejnanci -yajnanci	sub.	cardamum.
yo	sub.	he.

## r

rakki	sub.	feather, wing.
raget	sub.	blood.
ragg	sub.	colour.
red	v.	weep, cry.
renti	sub.	a plough.
renti mar	v.	to plough.
rabbel	sub.	rubber.
res	sub.	juice.
res kad	v.	to squeeze.
resto	sub.	road, path.
rak	v.	to keep, to put.
rak	sub.	ashes.
rag	sub.	anger.

rajo	sub.	king.
rajgiro	sub.	
rajgiranu bhaji	sub.	kind of a leafy vegetable.
rajpen	sub.	kingship, royalty.
raju	sub.	kingdom.
raju ker	v.	to rule.
rand mund	sub.	widow.
ras	sub.	heap, harvest.
rupey	sub.	rupee.
ruppu	sub.	silver.
rubgund	sub.	muller for grinding.
relwe	sub.	railway.
relwenu hali	sub.	railway line.
resim	sub.	silk.
roj	sub.	daily.
roti	sub.	bread.
rhew	v.	to stay, remain.
ram ram ker	v.	to take leave of.

lakkhondo	sub.	iron.
lag	v.	to start.
leged	v.	arrange, keep.
legen	sub.	marriage.
legged-	adj.	lame.
lede ker	v.	to fight.
ledwa	sub.	surname.
ley	adv.	much, many.
lewagg	sub.	clove.
lewar	sub.	blacksmith.
leson	sub.	garlic.
lak	nu.	lac.
lakdu	sub.	stick.
lakdi	sub.	a (small) cane.
lag	v.	to suit, to set in.
laten	sub.	lantern.
landgu	sub.	wolf.
lapsi	sub.	a dilute preparation of milk.
lambu	adj.	long.
lambu	sub.	length.
lal	adj.	red.
lal bhaji	sub.	a kind of red leafy vegetable, red rajgira.
law	v.	bring.

lik	v.	write.
likən aw	v.	bring.
li-ja	v.	carry.
lid	v.	to lie (on sides).
limbu	sub.	lemon.
lugdu	v.	saree.
le	v.	to take.
lekru	sub.	children.
lekrubat	sub.	children.
lok	sub.	people.
lomb	v.	to suspend, hang.

## w

wakked	sub.	medicine.
<sup>w</sup> ejju	adj.	heavy.
wett	adv.	in all, totally.
wedo	sub.	a cake made of pulse.
wedn icana	sub.	bag and baggage.
wanki	sub.	pestle.
wanti	sub.	camel.
weder	v.	cry, shout.
wey	sub.	age.
weyri	sub.	enemy.

waysak	sub.	name of the second month (in order in the fort-nightly division of the Hindu lunar month.
waywet	sub.	usage.
wor worti	adv.	afterwards.
wer	p.p.	on, upon.
weros	sub.	year.
wellu	adv.	wet.
wostad	sub.	(idio) shrewd. (lit. teacher of wrestling.)
wak	v.	to bend.
wagno	sub.	waggon.
waggi	sub.	bringal
wac	v.	read, save.
wicad	v.	save.
waj	v.	ring.
wat	sub.	way.
wat dek	v.	to wait.
watano	sub.	pea.
wado	sub.	compound.
wat	sub.	speech.
wad	v.	grow.
waro	sub.	the wind.
wa	adv.	
wa re wa	adv.	
was	sub.	smell.

was le	v.	to smell.
wasta	adv.	0 clock.
walko	sub.	cucumber.
wis lis	nu.	twenty.
witttholsa	sub.	a proper name.
wy-pari	sub.	merchant.
wholes	sub.	dirt.
wholes	adj.	dirty.
whawdi	sub.	daughter in law.
why -hoy	ptl.	yes.

ä

äkti	sub.	strength.
äktiwan	adj.	strong.
äniwar	sub.	Saturday.
äbd	sub.	word.
äka	sub.	meat.
äro	sub.	city.
än	adj.	wise.
änpen	sub.	wisdom.
ät	sub.	honey.
äpt	adj.	quiet, calm.

śik	v.	learn.
śikad	v.	teach, instruct.
śik	adj.	ill.
śikṣa - śikṣa	sub.	punishment.
śikar	sub.	hunting.
śikar kar	v.	to hunt.
śikar khel	v.	to hunt.
śiṣ	v.	to sew.
śiwi	sub.	needle.
śimpi	sub.	tailor.
śur	adj.	brave.
śeṣṣo	sub.	nut, a pod, the capsule of legumes.
śreṣṭ - śreṣṭ	adj.	superior.

३

ṣaṭkon - ṣaṭkon	sub.	hexagon.
ṣaṇmukh - ṣaṇmukh	sub.	name of a God (son of Shiva)
ṣaṣṭi - ṣaṣṭi	sub.	sixth day in the fortnight of the Hindu lunar month.

sekal	sub.	tomorrow.
saggo	sub.	relative.
səgat	adv.	with.
səgat	sub.	company.
səjguro	sub.	bajari.
set	v.	throw.
seti	p.p.	for the sake of.
sedku	adj.	rotten.
setrenji	sub.	carpet.
setter	nu.	seventy.
setra	nu.	seventeen.
sadda	adv.	always.
sənn	sub.	festival.
səpay	adj.	smooth.
sepat	adv; adj.	flat.
sepp	adj.	insipid.
sepp	sub.	insipidness.
september	sub.	the month of September.
septmi	sub.	name of the seventh day in order in the fortnightly division of the Hindu lunar month.
sepno	sub.	dream.
sepno dek	v.	to dream.
səbkar	sub.	soap.



səbb	adj.	all.
səbbəsginu bhaji	sub.	name of a kind of a leafy vegetable.
səmaj	sub.	community, society.
səmadan	sub.	peace of mind, patience.
səmuḍr	sub.	sea.
səmuḍranu dəṇḍo	sub.	sea-shore.
səmjut	sub.	understanding.
səmbər	adv.	in front of, opposite.
səmbal	sub.	defence.
səmbaḷ le	v.	to defend, safeguard.
səyny	sub.	army.
səypak	sub.	cooking.
səypak kər	v.	to cook.
səypaki	sub.	a cook.
sərek	v.	to move.
səro	sub.	string, garland.
sərkəs	sub.	circus.
sərkər	sub.	the government.
səw	nu.	hundred.
səwkni	sub.	cowife.
səwlu	adj.	salty.
səstu	adj.	cheap.
səkar	sub.	sugar.
səḍj	sub.	evening.
səṭi	nu.	sixty.

sat	nu.	seven.
sadu	sub.	monk.
sadda	adv.	seventimes.
sap	sub.	serpent.
saman	sub.	provisions, things, luggage.
saykəl	sub.	cycle.
sar	sub.	curry.
sal	sub.	row.
sawkar	sub.	richman, money-lender.
sawji	sub.	sister's husband.
sal	sub.	school.
sal-i	sub.	sister-in-law.
sal-o	sub.	brother-in-law.
sign:l	sub.	signal.
siḡg	sub.	horn.
siti	sub.	whistle.
siti wəjad	v.	blow a whistle.
sitaphəl	sub.	the custard apple.
sidu	adj.	straight.
sidu	adv.	straight way.
sidu kər	v.	to stretch straight.
sinema	sub.	cinema.
siniṭ	sub.	cement.
simpi	sub.	tailor.
siw	sub.	lion.
sukku	adj.	dry.

sukrar	sub.	Friday.
sutti	sub.	holiday.
sut	sub.	yarn.
utar	sub.	carpenter.
superi	sub.	betelnut (cut into pieces).
sumar	adj.	bad.
su:raw	v.	sleep.
suru ker	v.	to begin, start.
surjo	sub.	the Sun.
sebu	sub.	apple.
ser	sub.	seer (weight).
sonar	sub.	goldsmith.
sonu	sub.	gold.
somar	sub.	Monday.
solapur	sub.	name of a city.
sola	nu.	sixteen.
srawen	sub.	name of the fifth Hindu lunar month.
swacch	adj.	clean.
sweta	adj.	own.
swas	sub.	smell.
swas le	v.	to smell.
stul	sub.	stool.
sto	sub.	stove.

hədog	sub.	ship.
hədku	sub.	bone.
hənn	sub.	fruit.
həjam	sub.	barber.
həjar	nu.	thousand.
hətti	sub.	elephant.
həttinu dat	sub.	tusk.
hətti hənn	sub.	a big fruit.
həmi	pr.	we.
həmar-	adj.	our.
həmesa	adv.	always, often.
həberə	sub.	red gram.
<sup>h</sup> berbornu bhaji	sub.	leafy vegetable of the red gram.
həl	v.	move.
həlaw	v.	shake.
həw	pr.	I.
həwa	sub.	air, weather.
həws	sub.	interest.
həws-pəksi	sub.	swam <sup>h</sup> .
həs	v.	to smile, laugh.
həsad	v.	cause to laugh, create laughter.
həlīd	sub.	turmeric (root).
həlīku	adj.	light.

helu ~hellu	adv.	slowly.
hel̥do	sub.	yellow or chebulic Myrobalan (country gates).
hat	sub.	hand.
hatnu tel̥wo	sub.	palm of the hand.
has	sub.	smile.
halcal	sub.	movement.
himbed̥	sub.	heel.
hiyalis	v.	to ridicule, hate.
hir̥wu	adj.	green.
hirwu mirsidge	sub.	green chilli.
hū	ptl.	yes, alright.
hucc-	adj.	mad.
huccpen	sub.	madness.
hu-terbi	conj.	but, nevertheless.
huber	v.	stand.
hubb	sub.	eyebrow.
hubrad	v.	to stop.
huli	sub.	tiger.
hūsar	adj.	intelligent, clever.
hejfi	sub.	step.
henbal	sub.	female child.
hebbotku	sub.	thumb.
her	sub.	well.
hēw	adv.	thus, like this.

ho	v.	1.to be. 2.to become.
hot -ot	sub.	lip.
honu	sub.	becoming.
honu es	v.	to want, need.
hondgyo	sub.	lion.
hosdi	sub.	jaw.
hya	adv.	here.
hweles	adj.	dirty.
hweles	sub.	dirt.

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